

THE  
**London Christian Instructor,**  
OR  
**CONGREGATIONAL MAGAZINE.**

No. 77.]

MAY, 1824.

[Vol. VII.

SKETCHES OF PHILIP AND MATTHEW HENRY.

(To the Editors.)

THE mention of these two names is associated so intimately with the cause of evangelical religion, and the honour of nonconformity, that I may be allowed, Gentlemen, to express some surprise, that amidst the various notices of the old, and biographies of modern divines, with which you have regularly enriched your work, the memories of two such men should not have found a hand to embody them in your pages—though but in miniature. Surely it is enough to entitle the *father* to remembrance that he gave the church *such a son*—and it were an honour sufficient for the son, to have descended from such a father, and left the world the portraiture of his excellences. The church will never lose sight of *Matthew Henry*, because he imbibed, exhibited, and perpetuated so much of the excellence of the heavenly Philip; and it can never lose sight of Philip Henry, while the *Commentary* of Matthew continues to be read. The Mantle of our Elijah, descended upon his own Elisha, and when he bequeathed it to the whole Christian Church, he left a memorial, by which he did as much honour to the father that fitted him for his work as to himself who executed it. And so it may justly be said, he that enjoys the advantage of reading such a work has the matured fruits of two generations—there he enjoys all the father's piety, and all the son's industry;—

the father caught the fire from the high altar of the skies, and the son lighted a censer from it, which shall never go out, while the church below needs the sweet incense of heavenly truth. The first made the second heir, at once, of his name and his spirit. That man of celestial fire engraved his character upon the person of his successor with so perfect an expression, that he seemed, even when dead, not to be gone, but born again in him in every thing he had of excellency: and though he went to take a new life in the celestial paradise, yet it seemed to be without losing that which he had in this world.

Philip Henry was born at Whitehall, in Westminster, August 24, 1631. In his early life he enjoyed the patronage of the Earl of Pembroke, through whom an appointment was obtained for him under James, Duke of York. His mother appears to have been a woman of very eminent piety, who employed her utmost exertions in the religious education of her children. The success which crowned her efforts, is another happy illustration of the beneficial effects of maternal instruction, and affords a most encouraging stimulus to Christian mothers, under the arduous and unostentatious, but most important duty, of instilling the doctrine of Christ into the minds of their offspring. No powers of computation which we possess can calculate the results of such exer-

tions. Mr. Philip Henry's mother was a woman of a heavenly mind, as was amply evinced by her general character, and by the testimony she gave a short time before death was commissioned to remove her from this life—"My head is in heaven—and my heart is in heaven:—and it is but one step more, and I shall be there too." She died in 1645. At twelve years of age, Philip was admitted into Westminster School, then under the care of the celebrated Dr. Busby. "He soon became a great favourite with his master, and such was the proficiency of the pupil, that he was employed, together with several other of the Doctor's scholars, in collecting materials from the Greek Classics for the compilation of the Greek Grammar, which Dr. Busby afterwards published." At the age of sixteen Philip Henry was chosen scholar of Christ Church, Oxford, and in March, 1648, was admitted student, under the celebrated Dr. Hammond. His college career was highly honourable both to his classical attainments and his general character. His public appearances in themes, disputations, &c. were frequently accompanied with strong expressions of admiration and applause. But we have too much matter of a religious nature behind to allow us to tarry with our young friend in academic groves. We leave these scenes with one remark, which may be useful to those now passing through them. Philip Henry deeply regretted, in after life, the time he lost, or did not so fully improve, while at college, as he thought he might have done; and especially we find him condemning himself for not labouring, while pursuing his studies, to be more useful to others. He found, what every conscientious and humble student will find, the necessity of keeping a close and diligent watch over his own heart, and of cherishing

daily repentance and self-denial. In 1652 he took his degree of M. A., and in the succeeding January preached his first sermon, at South Hinksey, near Oxford, from these words—*Whosoever committeth sin is the servant of sin.* John viii. 34. In the following year he was called to assist in the care of the parish of Worthenbury, Flintshire, under the special patronage of Mr., afterwards Judge, Puleston. In this parish the preaching of our young divine, for he was then only twenty-two, was made an extensive blessing. When he came to it he found it one of the most profane and immoral places in all the country. The effects produced by his labours are described as truly delightful and wonderful. During the first years of his ministry at Worthenbury, he resided in the family of his patron, and used his utmost endeavours to render himself useful to all the members of the household not neglecting even the meanest of the servants. He found, however, that to some in the family his presence was not agreeable, and that he was subject to inconveniences and interruption, which disturbed and impeded his exertions. In 1657, Judge Puleston, out of the great regard he bore Mr. Henry, built a house for him, and settled it upon him, by lease, for sixty years, provided he should continue so long in the parish. In the following year, the same kind and liberal friend bestowed upon him the living. After his ordination, which was performed according to the usage of the Presbyterians, he applied himself to his ministry with increased diligence, and though the parish was small—far too small, as was well observed, for such a burning and shining light, yet small as it was, he reaped some fruits of his labours, and was not without ample proofs of the divine blessing. His talents and piety soon began to shine

forth and attract attention among his brethren. His labours also began to extend into the neighbouring parishes, to which he was often called on public occasions. Though he remained at Worthenbury only eight years, yet his influence had become great, especially among the ministers, who all sought his advice, and were happy to cultivate his friendship; and so great was the impression which his excellencies made in the neighbourhood, that he became distinguished, all the country over, by the name of the *Heavenly Henry*. Three things were pointed out by those who then knew him intimately, and who all concurred in their admiration:

1. Great savour of devotion and godliness in conversation.
2. Great industry in the pursuit of useful knowledge.
3. Great diffidence, self-abasement, and self-denial.

His eminent humility, which was no occasional feeling or assumed garb, but the very habit and frame of his mind, put a lustre upon all his other graces, which enhanced them to the highest possible degree. It may easily be imagined that Mr. Henry must have deplored deeply the contentions and controversies of that extraordinary and convulsive era on which he fell. He used to say of those adverse and conflicting opinions, which then so generally agitated the nation, "that it is not so much the difference of opinion that does us the mischief, but the mis-management of that difference; for we may as soon expect all the clocks in the town to strike together, as to see all good people of a mind in every thing on this side heaven."—During his stay at Worthenbury, he had, as may be supposed, several tempting offers of larger parishes, and better livings, but he did not see it his duty to remove from his present sphere of labour. He entered into the

marriage state about April, 1660, with Katherine, the only daughter and heiress of Mr. D. Matthews, of *Broad Oak*, in Flintshire. By this lady he had six children, John, Matthew, Sarah, Katherine, Eleanor, and Anne. The eldest son, John, died at six years of age. With this fair and goodly family he felt his cares and labours greatly increased, and became unusually anxious to fulfil the vow which he had already made, "that he and his house would serve the Lord." He used often to say, "we are *really* what we are relatively." "It is not so much what we are at church as what we are in our families," observes his biographer, and happy indeed were it both for the church and the world, if men more generally felt that religion, in the power of it, is *family-religion*. His care of the souls of his children was pre-eminent. He drew up a short form of the baptismal covenant for the use of his children, in the following words:—"I take God the Father to be my chief good and highest end. I take God the Son to be my Prince and Saviour. I take God the Holy Ghost to be my sanctifier, teacher, guide, and comforter. I take the word of God to be my rule in all my actions; and the people of God to be my people in all conditions. I do likewise devote and dedicate unto the Lord my whole self, all I am, all I have, and all I can do. And this I do deliberately, sincerely, freely, and for ever." This his children learnt, and each of them repeated it solemnly every Lord's day in the evening—he putting his *Amen* to it—and sometimes adding, "so say, and so do, and you are made for ever."

At the period of the Restoration this excellent man had greatly rejoiced in the prospect of peace to this afflicted kingdom. He had been a well-wisher to the king's return, and much affected by the

merciful deliverance it seemed to promise, and used to say, " while others rejoice carnally, Lord, help thy people to rejoice spiritually, in our public mercies." But he, and most others who had rejoiced so greatly in this event, soon found that the peace of the nation was the death of its piety, and that the event they had hailed so cheerfully, had more in it of judgment than of mercy. His remark, about this time, (and he was no incompetent or prejudiced judge, being from his youth an attached royalist,) was, "*Religion loses ground exceedingly, and profaneness gains it: help, Lord*." When the question of conformity was agitated, and the terms on which it was to be enforced were made public, Mr. Henry employed the utmost caution and candour, in endeavouring to satisfy himself on all the important points at issue. He listened to, and examined, all that could be said on the side of conformity. He consulted, personally, Dr. Fell, of Oxford, afterwards Bishop of Oxford, but his objections were insurmountable. He saw it, after the utmost and most anxious deliberation, a conscientious duty rather to resign his ministry, than continue in the service of the Church of England on such terms. Yet his decision was accompanied with his characteristic modesty and candour: "*However,*" says he, "*I dare not judge those that do conform; for who am I, that I should judge my brother?*"

In September 1660, Mr. Henry, with several other ministers, was *presented* at the Flint Assizes, for not reading the *common prayer*, though it was not then legally enjoined. In the ensuing spring he was *presented* again, on which occasion he writes, "Be merciful unto me, O God, for man would swallow me up. The Lord show me what he would have me to do; for I am afraid of nothing but sin."

Many attempts were made in 1661, to disturb and ensnare him. "Me-thinks," said he, "Sabbaths were never so sweet as they are now, that we are kept at such uncertainties. Now, a day in thy courts is better than a thousand. Such a day as this (a sacrament), is better than ten thousand: O that we might yet see many such days." He continued preaching only occasionally in several neighbouring places till Bartholomew day 1662, —"the day," said he, "which our sins have made one of the saddest days to England since the death of Edward VI.; but even this for good, though we knew not how nor which way." At Michaelmas day 1662, he finally quitted Wortonbury, and came with his family to Broad Oak. Here he remained for only a short time in peace, for though he desisted entirely from public preaching, yet his enemies fabricated against him a charge of plotting against the government; in consequence of which he was apprehended, and cast into prison, on which he writes, "it is sweet being in any condition with a clear conscience; the sting of death is sin, and so of imprisonment also. It is the first time I was ever a prisoner, but, perhaps, may not be the last." In a few days he was discharged. The very next day after his release, the great man, at whose instigation he had been apprehended, died, as was reported, of a drunken surfeit. In 1665, his enemies not finding any legal mode of oppressing and persecuting him, made him a collector of the King's Tax for the township of Iscoyd, intending thereby to degrade his ministry, and expose him to obloquy. He says, "It is not a sin which they put us upon, but it is a cross, and a cross in our way, and therefore to be taken up and borne with patience. When I had better work to do, I was wanting in my duty about it; and now this is

put upon me, the Lord is righteous." Though the laws were very severely enforced against non-conformity, yet, about the year 1669, Mr. Henry found the opportunity of holding some very secret religious meetings with his friends, in which he constantly exhorted them to patience and resignation under their sufferings. Thus for many years he continued to pass his life almost in secret, except when the malignity or cruelty of his enemies drew him forth to vindicate himself. "We shall, therefore, pass on to the period of the Revolution, and the landing of the Prince of Orange. He celebrated that event by a sermon from Rom. viii. 31. "What shall we then say to these things? If God be for us, who can be against us?" In the year 1689, the Act passed, which not only tolerated, but protected the meetings of Dissenters. From this time, he commenced his public services again, and continued them at Broad Oak as long as he lived. Here was the estate which had descended to his family by his wife, and a most salutary and comfortable provision it had been found for six and twenty years, during which time he had been able to attend to the education of his family, and had enjoyed the happiness of seeing them rise into life around him. His public labours at Broad Oak were continued about seven years, to the great comfort and benefit of many around him. But his end drew nigh. He was suddenly seized on the 23d of Jan. 1696, with a violent fit of the stone and cholic together. His son Matthew was called in from Chester, and reached him in the evening in time to have but a glimpse of the ascending saint. He died at noon the next day; but his end was truly blessed. When his son came in, he said, "O son, you are welcome to a dying father. I am now ready to be offered, and the time of my depar-

ture is at hand." His pain continued very acute, but he had peace within. "I am tormented, (said he once,) but not *in the flame*;" and soon after, "I am all on fire;" but he presently added, Blessed be God for it, it is not the fire of hell." His understanding and speech continued almost to the last breath; and he was still heard in his dying agonies calling upon God, and committing himself to him. One of the last words he said, when he found himself just ready to depart, was, "O death where is thy—," with that his speech faltered, and within a few minutes, he quietly breathed out his precious soul into the embraces of his dear Redeemer, whom he had trusted and faithfully served in the work of the ministry, about 43 years." Many of his beautiful and impressive sentences are preserved by his son with which we should gladly enrich these pages, but must content ourselves with only two or three. He used to observe, "The soul is the man, and therefore that is always best for us which is best for our souls." "The devil cozens us of all our time, by cozening us of the present time."—"There were four things he would not have against him for all the world—the word of God—his own conscience—the prayers of the poor—and the account of godly ministers."—"He that hath a blind conscience, that sees nothing,—a dead conscience, which feels nothing,—a dumb conscience, which says nothing, is in as miserable a condition as a man can be in on this side hell." Concerning himself, he said, "he had observed, he was sometimes the worse for eating, but never for abstinence; sometimes the worse for wearing too few clothes, but never for wearing too many; sometimes the worse for speaking, but never for keeping silence."—"We have three unchangeables to oppose to all other mutabilities; an

unchangeable covenant; an unchangeable God; and an unchangeable heaven: and while these three remain the same, yesterday, to-day, and for ever, welcome the will of our heavenly Father in all events that may happen to us; come what will, nothing can come amiss to us." I have been tempted so irresistibly by my materials, beyond the mere sketch I proposed, that I find it will not be practicable at present to enter upon any outline

(To be continued.)

of the son's history or character. This I shall reserve for a future communication; and conclude with observing, that I know of no man within the bounds of evangelical biography, whose character altogether bears so strict and beautiful a resemblance to the admirable Leighton, as that of Philip Henry. May all his successors in the ranks of nonconformity participate and exemplify his devotion, zeal, and candour.

## SHORT DISCOURSES FOR FAMILIES, &c.

### No. XLVIII.

(The following sermon is from a manuscript in our possession by the excellent Philip Henry. It is one of a series, as will appear from the commencement, but is complete in itself, and to all the admirers of that great and good man will, we have no doubt, prove an interesting and pleasing memorial.)

### THE CONFLICT OF FLESH AND SPIRIT.

BY PHILIP HENRY.

"So that ye cannot do the things that ye would." Gal. v. 17.

HAVING spoken of the conflict that is between flesh and spirit, corruption and grace, in the hearts of believers, it remains from this text to show, what is the event and issue of this quarrel.

1. On the flesh's part, *ye cannot do*, saith the apostle, *the things that ye would*; the very lusting of the flesh against the spirit hindered, much more the prevailing of it: *ye would*, that's a mercy; *ye cannot*, that's a misery; *ye would*, that you may thank the Spirit for; *ye cannot*, that you may thank the flesh for.

*Doctrine; It is the sad case and condition of the children of God, that they cannot do the things that they would.* Where God bestows grace, begives a power to will much more than he gives power to perform; grace enlarges the heart, though corruption straitens the hand. This Paul witnesses elsewhere concern-

ing himself, Rom. vii. 15, 18, 19. See what he saith concerning the churches of Macedonia, 2 Cor. viii. 1, 3.

I. What are the things which the children of God would do, and what are the reasons of their willing them. I shall only name some general heads.

1. *They would do the whole will of God.* 'Tis the desire of every gracious heart to keep all the commandments, not to pick and choose here and there one; but universally to keep them all, this they profess, Psalm xl. 8. I delight to do thy will, O my God: and for this they pray, Psalm exix. 5. O that my ways were directed to keep thy statutes! The Scriptures give this testimony of David, that he was a man after God's own heart; as face answers face in the water, so did the heart of David answer the heart of God; and the same is true of every believer, as far as he is renewed. Luther used to pray, *fiat voluntas mea, Domine*, instead of *voluntas tua*, because he will'd nothing but what God will'd; he is to be understood here as speaking of his spiritual will, for otherwise the flesh lusted in him even as in others. *Thy will be done on earth as it is in heaven*—how is that? Some understand it of the visible, material heavens,

others of the angels and glorified saints in heaven ; it is the breathing of a gracious heart—" O that I could obey as the angels obey, with that readiness, cheerfulness, zeal, faithfulness." This is what Christians would do, and on this account it is, amongst others, that the Scripture styles them perfect—they would be perfect. Being under a covenant of grace, their denomination is given them from their wills, and they are said, to be what they desire to be.

2. *They would be perfect in every grace.* He that thinks he hath grace enough hath none at all. Every thing desires perfection in its kind ; even sin itself : malicious thoughts would be murder, and unclean thoughts would be adultery. So grace—he that hath a little faith—faith as a grain of mustard seed, if it be true faith, he would have more. Lord, increase our faith, said the disciples. He that is begun to be sanctified would be sanctified wholly ; he would have perfect knowledge without ignorance, perfect humility without pride, and perfect meekness without passion. He would be holy as God is holy, filled with the fulness of God.

3. *They would be exact in every duty.* A child of God doth not think it enough to do the duty itself, but he hath a will to do it as it ought to be done—from a right principle, in a due manner, for right ends. When he prays, he would pray in faith without unbelief ; he would pray with fervency without coldness ; with a fixed heart without distractions. When he hears, he would take heed how he hears, he would understand and remember what he hears. When, he gives alms, his will is beyond his power : he would give in sincerity ; he would not have his left hand know what his right hand doeth. And so in every other duty, he would—

though he knows when he hath done all he is but an unprofitable servant.

4. *They would be free from every sin.* Wherever there is grace there is hatred of sin : and hatred is an affection which desires the utter ruin of that which it hates. Nothing less will satisfy. Anger desires to hurt only, but hatred to destroy. O that sin might die in me, saith the believing soul ; how glad would I be to wash my hands in the blood of my lusts. Lord, cleanse me from secret faults. Keep back thy servant also from presumptuous sins. From the one and the other good Lord deliver me. Heb. xiii. 18.

5. *They would bring in others.* Grace is of a diffusive, communicative nature. It is like fire—fire would kindle every thing that comes near it—so would grace ; might the children of God have what they would, then should none of their relations perish for lack of an interest in Christ. " O that Ishmael might live before thee !" Having tasted the sweetness of it themselves, they cannot but turn and tell their father and mother, as Sampson ; their neighbours and acquaintance, as the woman of Samaria. Might it be as they would, profaneness should not abound as it does, nor drunkenness, swearing, sabbath-breaking : the Gospel should not be slighted, religion scorned and scoffed at. It is a sign they would have it otherwise, because they grieve daily that it is so. And the reason of all is, because the love of God is shed abroad in their heart. The Christian loves God, and therefore he would do the whole will of God. He loves God, and therefore he would be perfect in grace, that he may be perfectly like him. Love is of such a disposition, that it never thinks it hath done enough for the person beloved, but would be still doing

more, and more, and more, *ad infinitum*. It is a boundless affection. Jacob thought seven and seven years but a few days for the love he bare to Rachel.

By this we may try ourselves what we are; inquire, what would we? which way runs the general bent and inclination of our wills? If towards the will of God, that we can appeal to him, and say, Lord, thou knowest all things; thou knowest the desire of my heart is towards the remembrance of thy name; faint would I be pleasing to thee in all things; faint would I be complete in every grace, exact in every duty, rid of every sin; faint would I see others be of good comfort and bless God. These are evidences of a good work, yea, and a mighty work: it is a sign God hath put forth his arm, and made you willing; Psalm ex. 3. It may be objected—‘O but yet I am afraid, though I find willingness in the general to that which is good, yet when it comes to particulars I find unwillingness.’ I reply, so do all the people of God. Thy case is not singular in this respect; for the will is sanctified but in part: and as he that hath most faith cries, Lord, help my unbelief; so he that is most willing cries, Lord, help my unwillingness: and so must thou. But if on the other side, there be not so much as to will present with thee, nor so much as a serious fixed inclination to that which is good—I say serious and fixed, (for faint and feigned inclination there may be, even in the worst of men, as the morning cloud,) thou art to this day in the gall of bitterness, and in the bond of iniquity, if thy will be only the will of the conscience, not of the heart. Austin saith of himself, that before conversion, he had some mind to be godly, and prayed for grace, but in his heart he was secretly

afraid lest God should hear him. So it is with many. O be not deceived, God is not mocked; he that searcheth the heart, doth not he know? All the hopes of many are in their good meaning; and, alas! in deed and in truth, there is no such thing. Or if there were, can that save you? Doth the Scripture say, he that means to believe, to repent, and obey, shall be saved? No—not every one that saith—but he that doeth. These three things will evidence whether our good meanings are serious or not. 1. Our *endeavours*. He that would indeed be better than he is, will use means to be better. As they that will be rich. 2. Our *humiliations*. Wherein he falls short, it is the constant grief of his heart: thou art rather contented it should be so. 3. Our *prayers*. He is earnest with God for help. Now it is not thus with thee; thou neither endeavourest, nor humblest thyself, nor prayest

This is the happiness of a child of God; now follows his misery—*ye would—but ye cannot*. Some things that he would he doth. He would believe, and he doth believe. He would love God and serve God, and he does in some measure, but not as he would. Alas! he cannot; his will is beyond his power; he cannot do the will of God in all things; he cannot be perfect in every grace; he cannot be exact in every duty; he cannot be free from every sin; he cannot bring in all others. It is his sad case that he cannot; he mourns over it, and cries out daily, “O wretched man,” &c.

II. Whence is it that the children of God *cannot*? The text tells you that it is the flesh that is in them lusting against the spirit. They aim at the glory of God, and at perfection in holiness; but they attain it not; for the flesh steps in and jogs their elbow, and then they shoot either wide, or under,

or over. They strive, but cannot perform; sin hangs at their heels, as a bird offering to fly, but kept down with a string, (which sight much affected Anselm,) yet to the length of the string they fly. Upon this Paul lays the blame, Rom. vii. The law is in the members—the body of death; not on God's decree; not on God's providence; not on Satan, but the flesh—the flesh. He puts the saddle on the right horse.

1. The flesh is weak, Matt. xxvi. 41. Strong and yet weak: strong to perform, weak to hinder and resist that which is evil.

2. The flesh is lazy and slothful—active and yet lazy—active in that which is evil—lazy in that which is good; and thence it is we cannot. David was in a brave frame when he could say, "My flesh lengtheth," &c. Psalm lxiii, 1.

Hence we learn what cause we have to set ourselves to the mortifying and crucifying of this flesh, that doth us all the mischief. O, how well were it with us if we could pray an hour, and obey an hour, and live as we would! Why, here is that which hinders. O club it down, keep it under. Hence we learn what cause we

have for continual watchfulness, as long as we carry about with us these remainders of the flesh; flesh is always lusting, and if God withdraw never so little, and withhold supplies of actual, assisting, strengthening grace, who knows how far it may prevail. I can tell you how far it hath prevailed upon others, and these—eminent saints—no babes, but strong men in Christ. (1.) Some have been so far overcome that they have committed gross acts of scandalous sin, as Noah, Lot, Peter. (2.) Some so far that they have lain long, as David, Solomon. (3.) Some so far that they have flown in the face of reprovers, as Asa, 2 Chron. xvi. And, therefore, be not high-minded, but fear. You may think, that being in Christ, you are past all danger. But it is not so. Peter little thought that he should fall when he said, "Though all men should deny thee, yet will not I." But he did. 2 Kings viii. 13. Though sin shall never prevail so far as to kill thee, it may bring thee to death's door—break thy bones, though not thy neck—therefore, consider this.

## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

### THE PASTOR'S RETROSPECT. \*

#### No. II.

##### *A Bible Convert.*

IT was after a public service, several years ago, on a week evening, as I was walking away from the place of worship, with part of

\* Since the publication of my former communication I have observed, in a contemporary periodical, a series of papers with the same title as I gave mine. At the time I was not aware of this fact. I have therefore taken the liberty to alter the general denomination of my letters, that I may escape the suspicion of imitation or plagiarism.

CONG. MAG. NO. 77.

my family, that I was accosted rather hastily by one of my congregation, who called me aside, and told me there was a neighbour at a little distance, who had a daughter very ill, and in so distressing a state of mind, that they knew not what to do for her, or with her; and that he had obtained permission for me to pay a visit to the cottage. "I will go," said I, "with you immediately." We therefore directed our course to the house, and though my strength was somewhat exhausted, and I was faint and languid, it being in

the height of summer, yet I entered the afflicted cottage with readiness, and with a deep feeling of interest in the case of the young woman, with whom and her connexions my companion had made me acquainted in the course of our walk. I learnt, before I reached the neat little garden in front of their dwelling, that the parents, who were doatingly fond of their daughter, were decent church-going people, who maintained a fair character in the humble line of life in which they moved, but that there was little reason to think they knew any thing of spiritual religion. "Well," said I, "then there is the more room for us to try what can be done for them, as well as for their child. Perhaps if our visit is not blessed of God to the one, it may be to the other." And with this we entered the house. We were immediately ushered into a little back chamber, where I saw, as soon as the door was opened, the sickly daughter, seated in an old chair, and propped up by pillows; the mother, an active woman of about five-and-forty, endeavouring to persuade her child to take some little refreshment which she was offering her. The young woman appeared about the age of eighteen, a fine interesting girl, with that peculiar beauty of complexion, softness of feature, and glassyness of the eye, which are the frequent attendants of consumption, and which, in the present case, were all heightened in their effect by the hectic flush on the cheeks, and the great ardor of feeling which in each feature seemed to be labouring for expression. I soon seated myself beside the sufferer, in whose agitated face I saw in an instant the deep and strong workings of the soul within. "Pray," said I, "take the refreshment your mother offers, and I will talk to you afterwards."—"O, no," said she, "I want not this—I want

to know what will become of my poor soul—Can I be saved?—Oh what shall I do to be saved?—I am a sinner—O, I shall die, and I know I shall be lost—Is there mercy?" These questions were put in a manner that words cannot describe; nor, if they could, would it be understood adequately by those who have never witnessed similar ones. They were marked by simplicity, sincerity, ardor, and for a few minutes I was overcome, and sat with my heart and eyes so full, that I durst not attempt to speak till I had recovered command of my feelings. By any brother-minister, accustomed to weep and mourn over the insensibility and want of emotion among his hearers, and in the church at large, I shall be well understood, when I say, these inquiries were so *strange* to my ears, and the manner in which they were put so touching to my heart, that I felt carried back to those times when the hearers of the apostles were *pricked in their hearts, and cried out, Men and brethren, what shall we do?* I had not been prepared for such a scene; I had not expected such strong and decisive marks of the inward and striving power of God's Spirit; and I found myself sinking into a sort of mazy reverie, almost like a man lightly stunned, wondering what it could mean, or ready to chide myself for yielding so readily to an impulse or paroxysm of emotion, which in too many former cases, in which I had witnessed strong convictions, had proved delusive, and had inspired hopes I had never seen realized; this latter thought dampened the flame I felt within, and calmed me down to a state of mind better adapted to the discharge of the solemn duty to which I was now called. "My dear creature," I heard the mother exclaim, just as I began again to apply my mind to the situation of the daughter,

" My dear creature, don't take on so; you know you have been a very good girl; why should you be so distressed? Indeed sir," turning to me, " she has always been a good child; read her Bible, and kept from all wicked company: I can't think what she means by being in such distress." " Ah!" said I, " I am glad to see it; she feels she is very ill and dying, and she ought to be concerned above all things for the salvation of her soul. My good woman, she will find comfort, and you ought to rejoice to see her so eager for salvation; it does my heart good, I so seldom see any thing like it." With that the mother seemed a little abashed, and sat down quietly in a chair on the other side the fire-place, but with all the tender feelings of a mother who could scarce believe that there was not something excessive and unnecessary in her daughter's grief. " My dear mother," said the afflicted girl, " does not understand it; she does not know what I feel, she does not know what an evil heart I have;" and with that she gave a deep and convulsive sigh, which seemed to tell me that the burden of her sin was too heavy for her feeble nature; " O, is there any salvation? Is there any hope for me? Do tell me, for you are a minister—may I expect to go to heaven? I want to hear of mercy." I now found myself called to the most delightful part of a minister's work—to speak of the unsearchable riches of Christ to a soul that longed to possess them. I said some few things about sin, the holiness of God, the worth of the soul; but I found my young friend was so alive to all these, that it was needless to add any thing, and that all she wanted was to be directed to the Lamb of God. I opened the doctrine of the Saviour, and spake of the great salvation, and the great grace of the mighty Deliverer, with a feel-

ing that I have rarely experienced, and I saw the poor, convinced sufferer drinking in my words, with an eagerness and a joy that I shall never forget. " Oh," said she, as I told her of a Saviour's love, " that's what I want, that is what I have been seeking, and nobody about me could tell me of it." It may easily be supposed I did not feel disposed to quit the subject till I had imparted some few glimpses of spiritual comfort to the poor sufferer. Long I spake, and spake with unutterable delight, and longer I should have spoken, but I found the heat of a small sick chamber, on a summer's evening, with several persons in it, without any access of fresh air, the agitation of my own feelings, together with the exhausted state in which I had entered the apartment, all admonishing me that I had forgotten the lapse of time, and must soon withdraw. The tears of an overflowing joy were now falling from the eyes of the interesting young sufferer, and when I turned to look at my friend, who sat by me, I saw that smile of delight shining through tears of sympathy, which bespeaks a heart dilated and elevated beyond its ordinary sphere. I then took up a Bible which lay on the table, and read a portion of scripture; after which we lifted up our hearts in solemn and earnest prayer for divine grace, to enable the afflicted young woman to commit her spirit into the hand of Jesus. She entered with great interest and emotion into every petition which was put up on her behalf, and expressed, at parting, great delight in the seasonable truths which had been unfolded to her. As I and my friend withdrew, she said, with much earnestness, " I hope you will come and see me again very soon."— " Yes, certainly," said I, " it will give me pleasure to come and talk more to you about the Saviour's

love." We then left the house. "This," said I, to my companion, "is a very striking, a very interesting case; I think I never met with one more so." "Yes," said he, "it is; it is one of those cases in which God seems to have worked without human means; for she has certainly had no teacher but the BIBLE. I have known her from her childhood, and am almost confident she has never heard a gospel sermon; for nothing like it has been preached in our village church since her friends resided here, and I am sure, from the knowledge I have of them, they would not have allowed her to attend at the meeting, nor would they now have admitted you to see her, but for the great distress of her mind, and her wish to see some person that could speak to her on religion." "Ah!" said I "thus is the word of God fulfilled, 'I will take *one of a family*, and two of a city, and bring them unto Zion.'" After a little more such conversation, we parted, and I retired to my home, filled with admiration of the power and grace of God, which had called, as by his own immediate voice, this young woman, in a situation where she was little likely ever to have been brought to a sense of spiritual things, while scores, or it may be hundreds, of my own flock, who had for years been listening to all the great and gracious truths of the gospel, were yet unaffected with a sense of their own danger, and destitute of a saving faith in Christ. The case dwelt much upon my mind, and the more I thought, the more I wondered at what I had seen, and wished to know what would be the issue. It will be inferred that it was not long before I renewed my visit. The next day I was greeted by the mother with a smile. "O, sir, you have done my dear Sally so much good; she has been quite a different creature since you spoke to her. I cannot

think why she should have been so distressed, and so afraid of not being saved. But she is now more comfortable; pray walk up and see her." I was soon by the side of the interesting young creature, and saw a countenance greatly changed from what I had beheld the night before. She spake cheerfully of her hope, and rapturously of the love of Christ. I now entered more fully into an examination of the state of her feelings than I had done on the preceding evening. I found that she had been overwhelmed with those views of the divine purity, and the evil of sin, which the word of God contains, and that for some time past, during which her complaint had been gaining ground, she had been reading the scriptures privately, and, by the teaching of God's Spirit, had felt her heart smitten and wounded by an invisible but mighty hand. That same hand had now led her to Calvary, and there she looked up with a believing eye, upon him who bore the sins of the people. In short, she was now rejoicing as one that findeth great spoil. From this period I renewed my visits, at short intervals, for the space of about a fortnight, during which time her disorder had gained rapidly upon her. After about ten or twelve days from my first visit, I found her no more seated in the old elbow chair. The task of rising, even for a short space, became too much, and she was confined to her bed. In all my visits I found but little variation in the frame of her mind. She had occasionally some fears lest she had seized prematurely on consolation, and would often ask me, with a kind of astonishment, resembling the starts of one waking from diseased dreams, "May I be sure that Christ is willing to save me? Do you think I shall be accepted?" And then she would cry out, "O Lord, I long to be in heaven, to

see Jesus, and to *know* that my sins are forgiven." As I renewed my interviews it became evident that she could not long survive. Her strength was wasting fast, so that she could bear to hear or speak but for a few minutes. Her breathing became increasingly difficult; cold and clammy sweats, and then violent and burning paroxysms of fever succeeded each other almost without intermission. Two or three times I took an affectionate farewell, expecting to see her no more alive. Yet she was always cheerful and confident. Her faith was tried, but it was strengthened. Occasionally she seemed to think that the grace I had told her of was almost too much to expect. Yet still, when the authority of God himself was pleaded, and the words of scripture quoted, she would say, "Well, I will believe. O Lord, help me to believe." The friend who had introduced me to the family had even more frequent opportunities of seeing the sufferer than myself. Scarce a day passed without either the one or the other spending some time by her bedside, and I think I may say we both saw the wonders of the Lord most clearly revealed, and both found the scene replete with instruction to our minds and confirmation to our faith. In little more than a fortnight after I first saw her, my friend called me, rather suddenly, to come to her for the last time. He said she would not live, they thought, many hours. I hastened to the apartment, where I found her parents and friends overwhelmed with grief: she was panting hard for breath; the heat of the season, and oppression of the atmosphere, made her sufferings indeed great. She could scarce be kept from fainting, and had said but little for many hours. But when I approached her, and spoke, she looked up upon me, and then said, "I am very near

my end; oh, my sufferings are indeed great; but Jesus is my hope, he is my salvation; I am waiting, and longing, and shall soon see his glory." Then she sunk down, unable to support further exertion. I continued to point her hope to the realms of immortality. She made frequent signs of delight and satisfaction in the blessed truths of the gospel, and several times, by brief and low whispers, for her voice was now scarce audible, testified her firm reliance on the grace of the Mediator. Once more I commended her to him who had made her affliction so profitable to her soul, and when I took my leave, she expressed, once for all, the delightful satisfaction she felt in the prospect of being speedily released from sin and suffering, and admitted to the presence of the Lord Jesus. She continued, through part of the night, to suffer much anguish, and to labour hard with the dreadful disease which was fast destroying her lungs, but occasionally expressed, to a Christian friend who remained with her, her cheerful and blessed hope of glory; it had *descended* already, and at last it *burst* upon her soul. She expired early in the morning, full of faith and triumphant joy.

I am aware that the brief narrative I have here presented may appear to many by no means extraordinary; and that similar cases, as to the leading circumstances, may have occurred to others; nor should I have given it publicity, but for the sake of one particular in it, which specially interested myself. It appeared to me to be a signal display of the power of that word of the Lord which is perfect, converting the soul; it was a salvation effected without the intervention of any of the ordinary means, except the use of the Scriptures; and it supplies an argument for the distribution of the word of life, which sometimes,

though by no means commonly, is the silent but powerful instrument of saving the souls of men. To ministers who know what it is to labour for months, perhaps for years, with but little or no evidences of success, I shall be understood when I say, this sudden and interesting occurrence had upon me the effect of a powerful stimulus, and a sweet refreshment. In the midst of hard labours and numerous discouragements, it seemed to smile upon the dreariness of my path, like a solitary rose upon a heath, and though that rose was now withered, yet its fragrance long remained behind.

Yours, &c. EAGLET.

ON THE PLEASURES OF BOOK-LENDING.

WHEN Mr. Beresford had made it fashionable to parcel out our little inconveniences and every-day disagreeables, in bundles, marked and ticketed as the miseries of human life; scarcely any miscellany, gay or grave, in our country, could resist the temptation of furnishing to the reading public a few articles of this kind. I remember seeing, some years ago, a paper in one of the periodical journals, on the miseries of book-lending. That many anxious inquiries, bitter complaints, and heavy groans, may be traced to this source, cannot indeed be denied. But *audi alteram partem*, is a maxim which, in all cases, and particularly in the present case, claims attention. I believe nine-tenths of the miseries arising from this practice might, with a very moderate share of precaution, be entirely obviated.

And now for the pleasures which are to be put in balance against the petty remainder of losses and embarrassments.

1. By the loan of a book, we have sometimes an avenue of access to persons with whom we

have but a slight acquaintance, and wish to be on terms of intimacy. It is an easy and delicate mode of expressing good will, and often proves the first step towards a permanent friendship.

2. A generous man, who has received pleasure from the perusal of a book, has that pleasure doubled by putting it into the hands of another. Add to this, that his readiness to lend duly entitles him to borrow; and thus, if his own resources are but scanty, by a liberal use, they become increasingly prolific.

3. A man of literary taste, by lending books, often creates a thirst for improvement in the rising generation. Such a man fixes his residence in some district of the country, where business and boisterous amusements occupy all the time and thoughts of the people. Two or three ingenuous youths are lured to read; their minds expand, their manners refine, and their example carries considerable influence.

4. A man of well-informed mind, and amiable character, not seldom finds the loan of judiciously-selected books one of the best means of raising, and preserving unimpaired, the social spirit of the circle in which he moves. Among persons free from the wild follies and gross vices of the world, conversation is often dull, insipid, and tedious to the last degree. Some want materials, others stimulus or confidence, and all a mentor or leader to open the way. Now books furnish topics, and topics brought into animated discussion demand more books; and thus every dormant faculty and feeling is put in full play.

5. A benevolent and religious man, by lending good books, may often check the pestiferous spread of error, and aid the diffusion of truth. He who is not perhaps qualified to repel the objections of scepticism, and display either the

evidences or the doctrines of revelation to advantage himself, has in this way the means of employing those whom he esteems the best advocates, to plead of all others the best cause. It will be recollect'd, that when that wonderful youth, Henry Kirke White, was entangled in the snare of infidelity, a friend lent him Scott's Force of Truth, which was the means of leading his mind from darkness and bondage to spiritual light and liberty. Another sceptic, not long ago, was urgently pressed by a pious relative to read Fuller's "Gospel its own Witness," which he laid before him. At first he refused, but afterwards read it, was recovered from infidelity, and died in peace. A variety of interesting facts might be easily recited, which would all bear upon our subject. I conclude, then, that if by lending books we may add to the list of our valuable friends, enlarge our literary resources, stimulate to improvement ingenuous youth, refine and enliven the current of social intercourse, and aid in repelling error and diffusing truth, it is a spring of pleasures which no generous man will be easily induced to abandon. Should he, in the course of his life, lose half a dozen volumes, and have twice the number somewhat injured, are these petty losses to be put in the balance with the evils prevented, or the benefits communicated? No; he that has tasted the pleasure of knowledge, and felt the power of piety, has his own satisfaction increased by every effort, however humble, to introduce others to the same privileges and delights. I. T.

.....

INDEPENDENCY AND CONGREGATIONALISM IN REPLY TO THEOLOGUS.

(See Cong. Mag. for March, p. 131.)

(To the Editors.)

You will of late have been frequently pained to observe the

equivocal manner in which the subject of Independency is approached by some—and the very unequivocal manner in which its most distinguishing principles are conceded by others, who are ranked as members of the body. Schemes of combination have been agitated, which would not leave Independency even its name—venerable and appropriate as it is, and, in the house of its friends, the cause has had to sustain a succession of insidious attacks, from the professed treatise down to the side-wind paragraph. These have been chiefly manifested in attempting to get up a distinction between *Independency* and *Congregationalism*—investing the latter with a jurisdiction which the former disclaims. Finding that the principles of Independency are incompatible with their designs, the party referred to openly renounce it, and bend their strength to erect the fabric of *Pseudo-Congregationalism* in its stead. And what is this Congregationalism of which we now hear so much? not that of the early English Independents—not that of your Magazine, which has little in common with it but the name. And to the name, I have no objections—it was introduced as only another designation for Independency, and served as a shelter from political odium at the time. It is the *thing*—the contraband article attempted to be smuggled in *under the name*—that monstrous compound of Presbyterianism and Independency, with which my quarrel lies.

I now proceed, Gentlemen, to call your attention to a passage, which I am sure could only have found a place in the Congregational Magazine through inadvertence; for I can hardly suppose that a paper should have been admitted deliberately into its pages, which is directly subversive of the principles by which it is characterized. No, Gentlemen, *Homer* is said

sometimes to have nodded, and your editorial vigilance must for once have failed. The passage in question occurs in a paper inserted in your number for March, headed with the inquiry—"Of what Communion are you?"—in answer to which the writer takes occasion to say, that he is "not an *Independent*, for he dares not inclose himself in his own narrow circle, and stand aloof from all sympathy, assistance, and admonition"—but that he is "a *Congregationalist*, for he holds with the *close connection* of churches and ministers"—and moreover, "believes, that if the *truth of God* is to be found among any professors of it on earth, it is in the *greatest purity* among them" Let me in the first place examine your correspondent's objections to Independency. What does he mean by "inclosing himself in a narrow circle?" Is an Independent Church a narrow circle—and does it preclude the exercise of "sympathy, assistance, and admonition?" It would be strange if it did, when these are the express objects for which its members come together. There must be "more meant than meets the ear" in that "sympathy, assistance, and admonition," which cannot be administered by the members of a Christian church to each other. At all events, connection with an Independent church, does not prevent the search for sympathy, assistance, and admonition wherever they may be found; nor does it in the least interfere with communion of feeling and of action with the whole Christian world. Independency certainly does restrict the management of church affairs to the parties most interested, and thus raises an effectual—I may say the *only* effectual barrier against priestly domination, but there is nothing in the system rightly understood,\* which the

most Catholic spirit could feel a restraint.

But we shall perhaps better understand your correspondent's objections to Independency, if we next consider his ground of preference for Congregationalism—"the close connection of churches and ministers." We have already seen that the Independent system does not in the least interfere with the interchange of "sympathy and assistance" between churches and their members individually or collectively. These words then are only used as a blind to the question, and to prevent the word "admonition" from staring us too strongly in the face. Admonition! aye, now we see our way—and the next step is, that, in order to the more effectual discharge of this duty, the churches resolved themselves into *District Presbyteries*; for what less than this *mutuo nomine* are associations invested with authority to interpose their "admonition" in such cases as they may conceive require it. Your correspondent's objection to Presbyterianism, is, that he does not "discern in the New Testament the warrant for the power of Presbyterian Church Courts;" but this with his principles, he can carry no farther than the case of Scotland, where these courts are armed with the authority of the civil power; for in England where Presbyterianism is on the footing of Dissent, no more interference is exercised by those courts, than might be expressed by "sympathy, assistance, and admonition:" and such a connection of churches and ministers as he appears to ad-

ture, extent, and legitimate objects are accurately defined. According to this authority, it ought not to have "the remotest connection with government or discipline," and he adds, "were the slightest approach to be made to any thing of this kind, all consistent Independents should combine to put it down. I should be the first in these circumstances to vote for its abolition."

\* Vide Dr. Wardlaw's Sermon on Congregational Union, where its na-

1824.]

On the Terms Christian and Saint.

241

vocate, would form virtually a court of appeal, hearing all cases of dispute, deciding on all differences, and, in fact, managing the affairs of all the churches in the district; for though your correspondent admits the right of churches to manage their own affairs, what affairs could they have to manage that would be beyond the reach of an association so constituted? I leave those who prefer such a system of church polity to follow their inclinations; but let them call things by their right names, and not attempt such a juggle on our understandings as to exhibit this for Congregationalism. If this be not essentially Presbyterianism, as far as it goes, I know not what is.

Before concluding, I would just advert to some unguarded language bearing on this subject; I was sorry to notice, in a late number of the Eclectic Review—a publication which, equally with your own, is distinguished for its decided support of true Congregational principles, and has rendered a signal service to the cause, by its prompt and manly exposure of some late insidious attempts to impose this *hybrid* Congregationalism on the churches. The passage referred to occurs in the number for last November, page 402, where the reviewer seems to hint at the expediency of exercising some kind of control over a certain description of churches in their choice of a minister. This is a right of vital importance, and I cannot consent for a moment to have "*Ultra Independency*" mentioned in connection with it. Moreover, I do not like the phrase *ultra Independency* in any connection. It is liable to be greatly abused in its application. Besides, Independency must be what its name imports, or "*stat nominis umbra*" may be inscribed as its epitaph. The name may remain, while all that it characterized is gone. There

CONG. MAG. No. 77.

may be abuses of the Independent, as of other systems, but less exceptionable terms may be found to designate them. I do not mean, by these observations, to assert that the paragraph in question was intended in the construction that may be put upon it—the principles of the Eclectic Review, and, I may add, the character of the reputed writer, forbid any supposition of the kind; but while such a disposition exists to catch at admissions and magnify defects, the advocates of the true principles of Independency cannot be too much on their guard against all equivocal language.

I am, Gentlemen,

Very respectfully yours,

AN INDEPENDENT.

ON THE TERMS CHRISTIAN  
AND SAINT.

(To the Editors.)

GENTLEMEN.—The remarks on this important subject, in your Supplement for 1823, were written by my honoured father, (the late Rev. W. Moorhouse, of Huddersfield,) and I feel much gratified to see them treated with very friendly respect by your correspondent S., in your number for last March.

Your candid correspondent cites some great authorities to support his views;—names which I regard as much as he, and he wishes other names to be adduced on the opposite side of the question. I beg leave to say, that Beza, Erasmus, Michaelis, Wetstein, and Pearson (no ordinary critics on this purely *critical* question) decide, more or less, that the term Christians universally refers to outward profession, and designates a *sect*. Pearson says, (on Acts xi. 26, in his most learned work on the Creed, p. 104,) and his authority is not easy to be overthrown, "that the name of Christian was first brought into use at

Antioch by *Euodius*, the Bishop of that place, and has ever since been continued as the most proper appellation which could be given to *our profession*;" — thus he makes it differ essentially from the term saint, which is distinctive of disposition and *character*, rather than profession. Every saint is a Christian, but every Christian is not a saint, otherwise hypocrisy would be impossible. Beza, with Wetstein and Schleusner, explains *χρηματιστος* by another word, *οροματεσθαι*; rendering it *passively*, though it has an active termination, as does also our common version on Rom. vii. 3. " *to be called, or named.*" Erasmus thinks the word is a name of office or business, because Christians are the professed servants of Christ. But, lest your correspondent S. should think that these critics do not equal his venerable names, allow me to introduce, after a few cursory observations, the renowned *Parkhurst*, whose *acumen* and diligence none will deny.

If our learned friend, Dr. Wardlaw, thinks that the terms Christian and saint are *synonymous*, what distinct appellation wbuld he give to those who embrace Christianity as a system without feeling it experimentally, as did Constantine, and Julian, afterwards the apostate, and as some idolaters in the South Seas, also many thousands of our countrymen in Great Britain? A creed, or belief, they certainly have, by whatever name it must be called. He defines a Christian to be " *a disciple of Christ, and a believer in his doctrine* : — as an *Aristotelian* meant a disciple of Aristotle, and a *Platonist* of Plato." Had not our Lord many " *disciples*," who " *walked no more with him*," and was not Simon Magus a believer? Are we to take it for granted, that the disciples who were called Christians at Antioch, were *all* saints? As to the occasional geo-

graphical use of the term, (though I am a Dissenter,) by what other name shall we distinguish the articles of our national church, or the catechism " *appointed by the General Assembly of the Church of Scotland* ?" Does it not appear singular and inconsistent, to call a creed *Christian*, and yet deny the appellation to its professors? That the term was commonly used very soon after the apostolic age, to designate a *sect* under reproach, appears from the letters of Pliny and Trajan; — to belong to this sect was a mark for martyrdom.

The celebrated Parkhurst renders *χρηματιζω*, " *to be called or named*," and says, " Wetstein, on Rom. vii. 3. has abundantly proved, that the verb active frequently signifies, in the Greek writers, to be named or called. But Doddridge thinks, that *χρηματιστος*, in Acts xi. 26. denotes, *to be named by divine appointment or direction*. I cannot find, however, that the verb *ever has* this signification. The passages of Scripture to which the Doctor refers, in proof of his interpretation, do *by no means* come up to his point." The same eminent lexicographer says, " it should seem that the name *Χριστιανοι*, (like those of *Ναζαρηνοι* and *Γαλιλαιοι*) was given to the disciples of our Lord in reproach or *contempt* — what confirms this opinion, is the place where they were first called *Χριστιανοι*, namely, at Antioch, in Syria, Acts xi. 26; the inhabitants of which city are observed, by Zosimus, Procopius, and Zonarus, (cited by Wetstein,) to have been remarkable for their scurrilous jesting. I cannot think that this name was given by the disciples to themselves; much less, as some have imagined, that it was imposed upon them by divine authority. The words of Tacitus, (Annal. xv. cap. 44.) where he is speaking of the Christians persecuted by Nero, are remarkable: — " *Vulgoς Christianos appellabat.*

*Auctor nominis ejus, Christus, Tiberio imperante, per Procuratorem Pontium Pilatum, suppicio affectus erat.* THE VULGAR (N. B.) called them Christians. The author or origin of this denomination, Christus, had, in the reign of Tiberius, been executed by the Procurator Pontius Pilate.

As your correspondent wishes for authorities, suffer me to mention another very respectable philologist, who, among moderns, stands in the first rank,—I mean, Dr. Jones. Under *χρηματιζω*, he connects *εγενερο* with *χρηματισαται*, and translates Acts xi. 26. “It came to pass, that they (the people) first held forth by an edict the disciples as Christians;—stigmatized them by a decree of the Council, as the disciples of a crucified malefactor. The cause of this decree is brought to light by Josephus. The Jews at Antioch were divided into two parties, those who supported, and those who opposed, the Gospel. Among the latter was Antiochus, a Jew, who, being in power, convened the people of the city, and publicly accused the party opposed to him, and *his own father* in the number, with the design of burning the city. But wishing not to involve those of his countrymen, who agreed with him in this accusation, he gave the disciples the name of *Christians*, thus branding them under this new name, as heretics and incendiaries.” Compare Josephus, B. J. lib. 7. c. 21. with Acts xi. 20. “It was for this reason that the Jewish believers, with the apostles at their head, *never assumed* the name of Christians. Nor does that appellation occur in the New Testament but thrice, and that as the subject of discourse.”

But, waving all critical authorities, it appears to me, that the plain language of Scripture, taken in its connexion, fully decides this contested point, and confirms the

remarks in your last Supplement. King Agrippa, with Pliny and Trajan, could understand and use the term Christian in *no other* sense than as designating a sect; also, if we compare 1 Peter iv. 14, 16. it seems evident, that to “suffer as a Christian,” is to suffer for “the name of Christ;” to put any other interpretation upon the word in Acts xi. 26. appears a violence upon that passage to serve some purpose. Most ecclesiastical writers and divines, and almost all preachers, along with myself, have, through the influence of example, often used this term, as Dr. W., to denote the work of God in our hearts, while the more specific term *saint* is rarely mentioned; but I cannot yet see that we have the least authority from sound criticism, or “the oracles of God.”

W. M.

ROMAN CATHOLIC SEMINARY IN  
THE HIGHLANDS OF SCOT-  
LAND.

(To the Editors.)

A CORRESPONDENT, denominating himself MERCATOR, in his Essay “*On the present State of Popery*,” inserted in your Number for April 1822, observes, that in Scotland the Catholics “have two colleges; one at Aquerites, Aberdeenshire, for the Lowlands, and one in the Highlands, I believe in the northern district of Inverness-shire, but the station is not mentioned in the Almanac; and I am afraid few of your readers would be able to pronounce, or spell it, though it were told them.” Respecting this seminary, I have recently acquired the following particulars, which I beg leave to offer to you, on the highly respectable authority of Dr. John Mason Good. From that gentleman’s interesting “*Memoirs of the Life and Writings of the Reverend Alex. Geddes, LL.D.*,” it appears that the name of the college adverted to by Mercator is *Scalan*, it being described as “a

free Roman Catholic seminary in the Highlands, of obscure fame, and limited to boys who are destined for the church, and whose studies are designed to be completed in some foreign university." In this seminary Dr. Geddes received part of his early education, being admitted to study there by the immediate interference of his patron, the Laird of Arradowl. The vale in which it is situated is said to be so deeply excavated, and overhung by surrounding hills, as to require almost as perpetual a use of the lamp as the subterranean cell of Demosthenes. Of its sombre and melancholy aspect the reader may form some idea, from the following reply of Geddes to one of his fellow students, who had obtained leave to pay a visit to his friends at a distance, and who asked him if he had any commands he could execute. "Pray be so kind," replied Geddes, "as to make particular inquiries after the health of the *SUN*: fail not to present my compliments to him, and tell him I still hope I shall one day be able to renew the honour of a personal acquaintance with him." Of the state of education at Scalau, when Dr. Geddes studied there, his biographer forms the following estimate: "To a knowledge of the Bible in the vulgar English, he added, in this academy, a knowledge of it in the vulgar Latin; but it does not appear that he made much further proficiency in classical erudition: for he himself assures us, that in the year 1760, long after he had left Scalau, and when he must have acquired the age of twenty-three, the vulgar Latin and the vulgar English were the only two versions of the Bible with which he was acquainted, and that it was not till the year 1762 that he began to read it in its original languages. Had he been initiated into the Greek tongue in the Highlands, there can be no doubt, from his unin-

terrupted attachment to the Bible history, that one of the first books he would have perused in this language would have been a Greek Testament; but as he did not begin to read either a Greek Testament or a Septuagint till four years after he had quitted Scalau, we have every reason to suppose that his attention was solely directed in this seminary to a general knowledge of Latin, and principally to the Latin Bible of the vulgar, or St. Jerom's edition."

J. B.

REPLY TO A QUERY RESPECTING  
"CATHERINE CHIDLEY."

(To the Editors.)

GENTLEMEN,—I am happy to be able to give your correspondent, *Viatorius Mercator*, some brief notes I have collected, respecting Catherine Chidley, who early distinguished herself in the defence of the Independent churches. Her name is inserted, and a brief account of her annexed in the "*Biographium Feminium, or the Female Worthies*," in 2 vols. 12mo. But I have extracted from Edwards's *Gangrena*, the following passages relative to this female advocate of Independence. "Katherine Chidley, about August last, came to Stepney, where she hath drawn away some persons to Brownism, and was with Mr. Greenhil," &c. &c. *Gang.* Part I. p. 25, (*of the Letters, Stories, &c.*) In the 3d part of *Gangrena*, he says, "There is one Katherine Chidley, an old Brownist, and her son a young Brownist, a pragmatical fellow, who not content with spreading their poison in and about London, go down into the country and gather people to them, and among other places have been this summer to Bury, in Suffolk, to set up and gather a church there, where, as I have got it from good hands, they have gathered about seven persons, and kept their conventicles together."

"Gaffer Lansetter, of Bury, (for so he was unless he hath commenced master by preaching) whom I have spoken of in the 2d part of *Gangrena*, was a great man with Katherine Chidley and her sonne, and is left preacher to that company of sectaries in their room; and I have great reason to think by the epistle to the reader, that Katherine Chidley and her sonne made the book called "*Lanseter's Launce*," because Katherine Chidley and her sons books, (for the mother and son made them together, one inditing, and the other writing,) are highly magnified, and the brazen-faced audacious old woman resembled to *Joel*." Part III. p. 170. From these passing notices I should infer, that Catherine was a woman of celebrity in her day, and that it was her zeal for the defence and promotion of the purer and more tolerant opinions of the Independents, which recommended her to a place in that monument of presbyterian scurrility and uncharitableness which is associated with Mr. Edwards's name. I should be glad to hear from your correspondent some account of Mrs. Chidley's book, if he is in possession of it. It has never fallen under my notice, and is, I presume, very scarce.

NED VERMES.

\*\*\*\*\*

#### ON THE MODE OF BAPTISM.

(To the Editors.)

GENTLEMEN.—Since my former communication appeared in your Magazine, I have read what Mr. Ewing has said on the Syriac term for Baptism, and as my opinion concurs with his, that sufficient attention has not been paid to that term, I take the liberty of requesting that you will insert the following additional observations. It was asserted, in my former paper, that it is *evident* the word **מַעַל** could not be employed in the sense of immersion. Many may perhaps consider the assertion too strong, but to me it appears

scarcely strong enough; for to say that "to stand" cannot signify "to bow down," "to fall down," "to lie down," or "to be let down," makes a very near approach to a *self-evident* proposition, which precludes all reasoning, and must be referred to the common sense of mankind. The word in question had been in ordinary use among the Jews, and, as far as it can be traced along the current of ages, its radical import continued invariably the same. But, like many other terms, in different languages, it was ultimately transferred from a common to a sacred use.

At some period, which cannot perhaps be exactly ascertained, during the existence of the Jewish state, a description of men were appointed as representatives of the whole people, who were expected to attend the public services of religion in the temple, and to do all that the people themselves would have done if they had been present; they were divided into classes, like the courses of the priests; they were in attendance when the morning and evening sacrifices were offered, and on other occasions; and while the sacrifices were consuming upon the altar, they continued standing near, and engaged in the exercise of prayer, or repeating petitions in the name of the people. These persons were called **מַעַל**, standing, or stationary men, and, in process of time, this not only became their distinguishing denomination, but the word itself appears to have ceased to be employed in the ordinary language of the country, as the words *αὐτοῖς*, *διάκονος*, and *επίσκοπος* afterwards did, among the professors of Christianity. **מַעַל** having become a religious term, and associated with the exercise of prayer, was adopted by John the Baptist, to denote the religious rite which distinguished his ministry.

Standing was the posture of the people during the administration of baptism; and whilst they stood before the administrator, like the stationary men among the Jews, they were engaged in prayer. Accordingly, the Evangelist Luke informs us, that when Jesus was "baptized, and praying, the heavens were opened." On a supposition that immersion is the proper mode of baptism, it may be difficult to conceive clearly, how, during the act of baptism and immediately after, the mind can be in a suitable frame for the exercise of prayer. Thinking that Dr. Gill might probably give me some information on this topic, I have consulted his Exposition on Luke iii. 21, and find that he particularizes the petitions which he supposes our Lord would offer to his Father immediately after his baptism, and then refers his readers to his Note on Matt. iii. 16; but there the exercise of prayer escapes his consideration altogether. He expresses himself thus: "We learn that since it is said that he came up out of the water, he must first have gone down into it; must have been in it, and was baptized in it; a circumstance strongly in favour of baptism by immersion: for that Christ should go down into the river, more or less deep, to the ankles, or up to the knees, in order that John should sprinkle water on his face, or pour it on his head, as is ridiculously represented in the prints, can hardly obtain any credit with persons of thought and sense. But the chief view of the evangelist in relating this circumstance is with respect to what follows; and to show, that as soon as Christ was baptized, and before he had well got out of the water, *lo the heavens were opened.*"

I would not trespass too far on your valuable pages, but, in concluding, I may be permitted to allude to the Doctor's courteous

language relative to those who presume to reject his favourite immersion, whom it seems he found it extremely difficult to class among "persons of thought and sense." Well, be it so. But however our understandings may be rated, as an ancient writer\* said of himself, we are not disposed to swear according to the words of any master upon earth. We bow only to the authority of heaven. One is our master, even Christ.

LAMED.

ON READING PUBLICLY THE WHOLE BIBLE.

(To the Editors.)

GENTLEMEN,—I have just turned over page 120, column 1st, of your March number, and I find a very able, yet temperate, article on the "subject of nonconformity being excluded from pulpit discussion"—with much, almost with all, of which I cordially agree, and acknowledge my obligations to the writer, for the manner in which he has handled the question. But there is one paragraph on which the worthy author will allow me to remark.

"2. Are these principles" (of nonconformity) "of such a nature, that regard to *delicacy* excludes them from the pulpit? I admit, that even all Scripture is not proper to be *read* publicly, much less to be illustrated," &c. &c.

Now, Gentlemen, I object to this sweeping passage,—"all Scripture," says an inspired Apostle, "is given by inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness," or, as it may be more properly rendered, all "*divinely inspired* Scripture;" now, it is to me a natural inference, that whatever Scripture is divinely inspired, is thus a part of the whole

\* Nullius addictus jurare in verba magistri.—HORACE.

counsel of God; no man can innocently keep it back. In one respect, I look with a jealous eye on Porteian Bibles; I object to mutilated Bibles and selections. But to be a little more particular,

1. The declaration seems to me to accuse the Spirit of God of *indelicacy*—for whom was the Scripture given? was it not to be put into the hands of every man that can read? of every woman—of every child? if so, then the language in which it is couched, is language that we must not hide—we dare not disguise.

2. If these passages are not to be read in public, nor illustrated—why are they printed? Would it not be better to deal as a certain female editor of the Psalms did—“Keep out the objectionable passages”—then we may expect to hear of Bibles in which those *indelicate passages, not fit for public reading, are left out*—if we do not read them in public, are we not in equal danger, if we read them in private?

3. When these passages are left out in public reading, what is gained? In my country, most of the hearers have their Bibles open before them, and are looking after every word—if a passage be omitted, it will probably be deemed a blunder of the reader; but should it be thought *design*, it stirs up a desire to know what is the meaning, and instead of leading people past these passages, it tends to fix their attention to them.

4. I have heard most parts of Scripture illustrated, (Scotticè) lectured upon; but I have the same objection to entirely omitting the passages—it requires guarded language, much caution, and a diligent attention to propriety; still there must be something said, or else it tends to foster an opinion that they should not be there. I am, Gentlemen,

BIBLICUS.  
Glasgow, 18th March, 1824.

### THE TRANSFIGURATION OF CHRIST.

THERE was a glory attendant on the humiliation of Christ, which did more than confirm both his personal and official claims. At his birth heaven proclaimed his glory, and earth united to do him homage. In his temptation he proved himself superior to all the attacks of the prince of darkness. The fulness and fidelity which characterized, the miraculous influence which accompanied, and the faith and obedience which followed, proved the authority of his ministry. His death was glorious to himself, glorified God, and provided for the eternal glory of men; and in his burial prophecy was fulfilled, and honour was paid to him. But, besides this general glory, there were some particular manifestations of his original, and some striking indications of his mediatorial glory. Amongst these, his transfiguration occupies a prominent place. In its circumstances it is worthy the devout attention of each student of the New Testament. The ends which were designed by it, and the practical lessons which it teaches, are both interesting objects of inquiry. On these three things the present essay proposes briefly to dwell.

The circumstances of the transfiguration were eight.—1. The time. It was in the midst of his public ministry, and not long before his death. It took place immediately after he had been discoursing with his disciples concerning his Messiahship, his approaching sufferings, and the supremacy of his claims on all who would share the benefits of his mediation.—2. The place is generally allowed to have been Mount Tabor. Matthew calls it “a high mountain,” and Peter designates it “the holy mount.” Probably it was so called by the disciples from this event. It was

evidently chosen as a place of retirement, fit for such a scene of communion and glory, as was to be there witnessed.—3. The employment of Christ, at the time when it took place. He was praying, and probably this was the chief object of his prayer.—4. The transfiguration itself. “The fashion of his countenance was altered.” The marks of deep-felt care and the furrows of grief, gave place, for a season, to those features of holy serenity and joy, which now distinguish the glorified countenance of Jesus. And in “the raiment, white and glittering,” was furnished an indication of that radiant glory, which now adorns his glorified person. Rev. i. 18—16. The exertions of his own mighty power were far more than adequate to the production of the change, which thus for a season passed upon him.—5. The conference with Moses and Elias. Moses, who introduced, and Elias, who wound up the Jewish dispensation. Moses, whose character, as lawgiver to the people of Israel, had resembled the official character of Christ, and whose ceremonial rites and sacrificial services had long shadowed forth the Messiah’s glory; and Elias, or John the Baptist, who was greater than all the prophets, though less than the least in the kingdom of heaven, and whose ministry had turned away the attention of the people from Mosaic services, and pointed to “the Lamb of God, which taketh away the sin of the world.” They “appeared in glory.” They were manifested on the Mount of Transfiguration, girt with that glory in which they appear before the throne. “They spake of his decease, which he should accomplish at Jerusalem.” The subject to which the attention of the disciples had just been called, that which was dearest to the heart of Jesus, in which Moses

saw his types terminate, and Elias traced the full confirmation of his ministry, and from which God should realize the brightest revenue of praise.—6. The witnesses. These were three; not fewer, because their testimony might have been disputed; not more, because three were sufficient. Had he been transfigured before all the people, it might have defeated the design of his advent. In the selection of Peter, and James, and John, he shewed his sovereignty, and displayed his wisdom, since these were the three who, of the apostles of the circumcision, should be longest spared to the church, and most blessed in it. Observe their infirmity; whilst Christ was praying, they were heavy with sleep. Observe their deep interest in the vision. “When they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said.” Observe their subsequent fears. “They feared, as they entered into the cloud.”—7. The voice from heaven. This disclosed the whole scene. “There came a cloud, and overshadowed them,”—“and a voice came out of the cloud, saying, This is my beloved Son; hear him. And when the voice was past, Jesus was found alone.”—8. The secrecy in which it was kept. “Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.” “And they kept it close, and told no man in those days any of these things which they had seen.” The period of his residence on earth, was the period of his humiliation, during which his glory was to be veiled; and nothing might frustrate the designs of heaven, by

preventing his sufferings and death.

*The probable designs* of this remarkable occurrence, were such as these: 1. To confirm the doctrine of Christ, concerning a separate state of existence. This was abundantly done, by the appearance of Moses and Elias in glory. Their spirits had not perished with their bodies, nor were they consigned to inactivity and temporary death. 2. To put special honour upon Christ, as the great prophet of the new dispensation, by proving the truth of his claims to divine power and authority. "We have not followed," says Peter, "cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 3. To strengthen the faith of his disciples in some of the most important events of his history. His humiliation, for they beheld the beaming forth of his original glory. The vast importance of his death, for it engaged the attention of Moses and Elias in glory. His resurrection, for his transfiguration was an indication of his mediatorial glory. Thus would they be prepared to preach his gospel, which brings life and immortality to light. 4. To furnish a prelude to his appearance to all the world, at the great last day. For "the Son of Man shall come in his glory," to wind up the dispensation of his mercy, and fix the eternal states of men.

This interesting event shews the connection between prayer and the enjoyment of the Divine favour. How did the face of Moses shine, when he had been in the Mount

CONG. MAG. NO. 77.

with God! with what vigour did Elias go forth to the ministry of repentance, when he had been from his youth in the deserts! What glory invested the person of Jesus when he prayed! "Ask, and ye shall receive," is the instituted connection between our duty and God's blessing. It unfolds the importance of the communion of saints. It has for its theme, the death of Jesus; and enjoys its perfection in the intercourse of heaven. It teaches the honour and security of those who follow the Lamb whithersoever he goeth. Their honour is the society of Jesus; and they are secure with him, though a cloud should sometimes overshadow them and elicit their fears. We infer, the obligations of men to faith in Christ, as the divinely appointed Saviour. "He received from God the Father honour and glory." And we have received his gospel from those who were "eye-witnesses of his majesty." Faith is rational, and saving. Unbelief is the height of folly, and the most aggravated of sins. We are reminded, also, of the necessity of moral fitness for heaven. The great theme of heaven is the death of Christ. What shall they do there who have no relish for such intercourse, no love to the Saviour, no concern for his glory? See, what deep interest glorified spirits take in the welfare of the world; they speak of the death of Christ, viewing it in its various bearings on the glory of God, and the happiness of men. They rejoice in its saving influence, and watch for the glory of Christ in his kingdom. And, lastly, How certain is the fulfilment of all those promises and predictions of the word of God, which are founded on the glory of Christ! Each promise of life to his people, and each declaration of vengeance on his foes; every intimation concerning his universal reign of grace, the resurrection of the dead, the final judgment, and

the eternal state, shall all be fulfilled in their season. For he is now actually invested with that glory of which his transfiguration was but an intimation and shadow. Let sinners tremble and be afraid, repent, and believe his gospel !

Let saints be strong in faith, and rejoice in hope of the glory of God ! Let the church shout with holy exultation, for her King reigneth, and " must reign till he hath put all his enemies under his feet ! "

I. J.

## POETRY.

## THE SOUTH SEA ISLES.

There is a group of lovely isles,  
Encircled by the Southern Sea,  
Where Virtue spreads her beauteous  
smiles,  
Where shines the star of Liberty ;  
There Truth, in mid-day splendours drest,  
Unfurls her floating banners wide,  
And waves her rich-empurpled crest  
Triumphant o'er the flashing tide.

Thence Anarchy is banish'd far,  
No more she rules despotic there,  
Nor heard the woeful din of war,  
Disturbing now the circling air ;  
There Peace, with radiant plumage fraught,  
Unfolds her beauties to the sight ;  
There man, by heavenly wisdom taught,  
Emerges from chaotic night.

There pure Religion, rob'd in light,  
Descending from the realms above,  
Sits scattering round serene delight,  
The blessings of redeeming love.  
Woo'd by the Gospel's joyful sound,  
Base slaves their fetters now forego ;  
They find a balm for every wound,  
An antidote for every woe.

Amidst their calm sequester'd shades,  
Harmonious music charms the soul ;  
No fiend-like spectre now invades,  
No sordid passions now control :  
The devout mood of hallowed praise,  
Beneath the bright cerulean sky,  
Now minglest with the solar rays,  
From breasts inspired with ecstasy.

The green-clad groves respond the song  
Which echoes from the kindred vale,  
The southern gales the strains prolong,  
And infants chant sweet *Mercy's* tale ;

" The desert blossoms like the rose,"  
And shews its rich perennial hue ;  
The " Morning Star" with beauty glows,  
And sweetly gilds the mental view.

These isles, immur'd in guilt and death,  
Once lost in black barbarian gloom,  
Now quicken'd by creating breath,  
How fair they smile, how sweet they bloom !

What nobler feelings now inspire  
The hoary sire—the happy son !  
The " Day-spring" of celestial fire  
Has there his glorious reign begun.

To guilty man what can impart  
That peace which all his passions crave,  
Can soothe the sorrows of his heart,  
And make him triumph o'er the grave ;  
Refine the organs of his sense,  
And teach him all his powers to rule ?  
Still nothing but Omnipotence  
Can curb the frenzy of his soul.

Ah would you see religion's power,  
Let fancy waft you to yon isles ;  
There heavenly Hope's ambrosial flower  
Is blooming with enchanting smiles ;  
Yes, there the once dejected eye  
Is glist'ning with the light of heaven,  
The raptures of yon tuneful sky  
To nature's weeping sons are given.

The Saviour's banner there is spread,  
The accents of redeeming love  
Have those bewilder'd mortals led  
To peace on earth, to bliss above.  
Still, mighty Victor, still proceed,  
And rule with universal sway,  
And bid the Gospel's scatter'd seed  
Soon yield the promised harvest-day.

JUNIUS.

To religion's baleful curse,  
To sin's dire curse, to death's dire curse,  
To misery's curse, to woe's dire curse,  
To curse, curse, curse, curse, curse, curse,

## REVIEW OF BOOKS.

## CHURCH PATRONAGE.

*An Appeal to all Classes on the Subject of Church Patronage in Scotland; with a Plan for its Amendment.* Glasgow: Chalmers and Collins; Whittaker, London.

THERE is a certain length to which we can cheerfully accord to the writer of this pamphlet our approbation and thanks, for his exposure of the vast and widespread evils of Church Patronage: for we esteem nothing that relates to the more extensive spread, or the more effectual administration of the Gospel in any denomination, foreign to us. Though we are Independents from a careful, and we hope, unprejudiced examination of the subject, and because we are persuaded, that no other theory is so free from abuses, receives such ample sanction from the Scriptures, and quadrates so accurately with apostolic practice, yet we are interested, and that deeply, in the renunciation of errors and reformation of evils, by every church in Christendom, and especially by the endowed denominations of Great Britain. We look with no eye of jealousy, with no malignant envyings, upon the advances made either in Episcopal England, or Presbyterian Scotland, towards that *ideal* excellence, to which the friends of Establishments represent them as capable of being brought. When the highest and purest excellence cannot be attained, we are gratified to see reformation going forward, though in inferior degrees, and in subordinate matters. In fact, we hail every effort made for the excision of those deforming excrescences, and for the removal of those crying abuses, by which religious establishments are still characterized; because then fewer evils, and more good,

will result from them; and because, thereby, the period will be accelerated, when men will see, that the very nature of such institutions is corrupt, and involves a violation of Christianity itself. No processes of refinement and improvement can divest them of their legitimate and natural consequences—except such as should unmake them. But, in the mean time, this consolation attends the experiment of their alteration, that when they shall have been pruned and ripened to their highest state of perfection, their fruits will be found to be bitter and deleterious—and the only scriptural and divine system will be enhanced and commended by the contrast. Let the experiment, then, be fairly and fully tried, that the question of their propriety may be divested of all extraneous considerations—that their nature may be viewed apart from all incidental or occasional abuses—and that they may be proved what they really are, even in their best state, a presumptuous human addition to the legislative authority of Christ. We have, therefore, many reasons for encouraging and bringing forward such “Appeals to all Classes,” as that contained in this pamphlet. Good will assuredly result from it. Reformation must advance, and though the whole that the abettors of Establishments wish to attain is probably distant, and not less so the consummation expected by the admirers of apostolic simplicity, still any step towards the one or the other, and especially towards both, is a good in which every mind, sincerely enamoured of the truth, must rejoice.

The argument contained in this pamphlet, on the particular case of patronage in Scotland, consists of two parts—that which relates to

the Law of the land, and that which relates to the Law of Christ. So far as the Law of Scotland is concerned, the author seems to have given a fair and sufficient statement; but the result is only to show the predicament into which the rights of the church have lapsed, both by the progress of enactments, and the course of legal precedents, which have almost uniformly turned out for the heritors, and against the people. The author candidly admits, that the rights of lay patronage were in full vigour during the existence of popery. But the Reformation, which founded the Scottish Church, opened the eyes of the clergy and people to the magnitude of the evil. Still, he says, “the influence of Government and of the nobility, for a long period gave it a protection.” It appears, that many Acts of Parliament have been passed since the Reformation, or rather, since the establishment of the present Church of Scotland, altering, amending, abridging, or enlarging the rights of patrons; yet none of them *enfranchising* the people of Scotland; but retaining, more or less, that antichristian and pernicious corruption which arose in popish times, and which, by means of the union of church and state, has been propagated through all Protestant times. We, of course, cannot pretend to be judges how far the law of Scotland is fairly exhibited by this pamphleteer. But we should presume the fact is clearly proved, that, at certain periods since the Reformation, the consent of the people has been made necessary to the settlement of a minister, though by the more ancient laws and customs it was not so; and though this right has often been tampered with by Kings and Parliaments. The author has expressed his disapprobation of those Acts, which have, in various ages, interfered with or abridged this right; but he should have advanced a step

forwarder, and exposed the scriptural illegality of all human laws upon the subject. We, indeed, conceive he has virtually done so, in the succinct account he has given of the will of Christ in the following passage.

“It will, of course, be admitted by all Christians, that if it has pleased God to make any declaration in his word on the subject, this will outweigh all other argument. In the principles now to be advocated, accordingly, we hold ourselves as resting on the Word of God. There is no doubt that theologians have differed regarding the import of the passages in the Bible, usually brought forward as proofs of God’s will, that the people should choose their pastors. But the Bible is a simple book. The plainest understanding, perhaps, can best judge it; and, undoubtedly, it is more the Spirit of God, than worldly learning, which teaches us to discern its meaning. Let us see, therefore, what is said in the Bible on the subject.

“In the first chapter of the Acts of the Apostles, an account is given of the nomination of one to supply the place of Judas the traitor,—the first minister ever named in the church, unless by its spiritual head, in his own person, while on earth. ‘And,’ we are told, ‘Peter stood up, in the midst of the disciples, and said, (THE NUMBER OF THE NAMES TOGETHER WERE ABOUT AN HUNDRED AND TWENTY,) men and brethren,—‘of these men which have companied with us,’—‘must one be ordained to be a witness with us of Christ’s resurrection. And THEY appointed two, and between these two THEY gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.’

“Again, in the sixth chapter of the same book, it is said, that ‘the twelve called the MULTITUDE of the disciples unto them, and said,—‘Look YE out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business;—’ and the saying pleased THE WHOLE MULTITUDE, and THEY CHOSE Stephen and others, ‘whom THEY set before the apostles; and when they had prayed, they laid their hands upon them.’

“And again, in the fourteenth chapter of the same book, we are told, that ‘when they had ORDAINED them elders, in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.’ Now, according to learned men, the word here rendered *ordained*, means truly *elected* by *sufragio* or the holding up of hands;

and if it so mean, it comes home to the present question.

" Let us stop short, then, with these authorities. They are very strong. They give an account of the first nominations which took place in the Christian church, and under the immediate direction of the inspired apostles, of a minister, superintendents of the poor, and elders: and all of these, it appears, were popular. That all of these functionaries, whatever may have been the direct purpose of their appointment, did, as well as the apostles, administer religious ordinances, we have the strongest reason to believe. Indeed, we are expressly told that Stephen preached. The testimony, therefore, of these facts, may almost be held conclusive, in favour of the Gospel right of Christians to choose their own ministers." — pp. 11—13.

We are surprised that his reasoning could stop here; for to us it appears to follow as a necessary inference from this argument, that neither civil nor ecclesiastical law-makers had any right to interfere with this "*plain book*," and these plain statements of the will of Christ: then, too, what evil things, according to this author himself, are church and state alliances, by which all these evils have arisen! How much better is it to see the church of Christ standing upon the solitary, but sufficient foundation, on which he has established it! But on these topics it is not our intention to enlarge, as there yet remains for consideration one part of this interesting and important subject which deserves close attention. The present author would have made his work much more complete and satisfactory had he discussed it; for it appears to us to have an important bearing upon both the moral and legal argument which he has constructed. Possibly we may render some service to this cause, by briefly attempting to exhibit that link of the chain, which, in our view, is essential to give completeness and continuity to all the others. What was the practice of the primitive church in the choice or settlement of ministers? Upon this the interpretation, both of Scripture and of law may depend, espe-

cially in cases where the import of particular words is called in question. The sense of Scripture, and the practice of the apostolic churches is liable to be wrested from the side of truth, by that learned sophistry which has been employed in this subject, unless it can be shown, that the testimony of the ages immediately succeeding the apostolic, is in accordance with the assumed interpretation of Scripture.

Now, no fact of early ecclesiastical history is susceptible of a more ample and satisfactory illustration than this. The induction on which it rests, is as full and complete as could be desired: a brief statement of this evidence we shall now attempt to lay before our readers. We do this, not only because it appears to us to be necessary to complete the argument of our Scottish friend, who has made this appeal to the population of North Britain, but because it has recently been impugned in the public prints, and is a matter highly interesting to every Christian community. It happens, that though this subject has been overloaded with learned sophistry and subtle distinctions, and obscured by the most extravagant misrepresentations; yet, even the ingenuity which has been employed to pervert the plain sense of Christian antiquity, shows the strength of the testimony, and the difficulty of resisting an evidence so thoroughly interwoven with the texture of early church-history. Long after the corruption of the primitive office of Bishop, and when the word had come to signify a superior to the other ministers, the mode of popular election still remained uncorrupt. Cyprian represents the people as uniting with the clergy in the election of the Bishops. His words in relation to a certain person, whom he mentions, are, that he was made Bishop by the testimony of the clergy, and suffrage

of the people.\* Socrates, the historian, is not less explicit. He says, Chrysostom was chosen by vote, and that *THE VOTE OF ALL*, both clergy and people.† The next authority which we select shall be taken from *Theodore Balsamon and Zonoras*, on the *Apostolic Canons*. "Formerly," says Zonoras, it was lawful for the population of cities to elect their priests—the people themselves met together—and some chose one and some another, by lifting up the hand.‡ Cyprian, in the 68th Epistle, brings forward many arguments for the rights of the people, and expressly says, "the people have the chief power, either of choosing the worthy, or rejecting the unworthy, and this right we see has descended to them upon Divine authority." The very manner of conducting the ancient elections shows, that this right belonged to the people from the earliest ages. No Bishop was allowed to be settled over a people without their consent. Leo, in his Epistles, says, "let him be preferred, whom the clergy and people do unanimously agree upon and require."§ In many instances, also, it may be shown, that the voice of the people prevailed against the Bishops. There are instances upon record of the people protesting for their ancient right against the encroachment of the superior order of eccle-

siastics, and insisting upon the ordination of the man of their choice.\* The manner of voting may be adduced as another evidence. When the people were unanimous, they exclaimed aloud, *αξιος* or *αριστος*, he is "worthy" or "unworthy." Instances of which are to be found in Ambrose, Austin, Photius, Philostorgius, and others. When they disagreed, they brought forward their charges and accusations, and impeded the ordination.† Sometimes the election was made by subscribing the decree, which was done by all that could write. This is proved in the case of Miletus, Bishop of Antioch, and of Eradius, the successor of St. Austin, at Hippo.‡ There was also a class of persons, denominated *Interventors*, in the Roman and African churches, who were appointed by the Metropolitan to superintend the election, and to whom this direction was given—"Let no decree of election be made without the presence of the visitor, by whose testimony the unanimity of the clergy and *citizens* may be declared.§ There are even on record instances of the people's constraining persons to submit to ordination, and taking them to the Bishop for that purpose. This was the case in the ordination both of Austin and Paulinus.|| The letter of Constantine to the Antiochans is, throughout, a most satisfactory proof of the existence of this ancient right. For, as a remonstrance, it is a decisive admission

\* Cyp. Ep. 52. al. 55. ad Antonian. p. 104.

† Lib. VI. c. 2. *ψηφισματι κοινωνιοι παντων, εληρη τε και λαν.*

‡ "οτε γαρ τοις των πολεων πληθεσιν εξηγειεται τους αρχερεις συνηεσαν τα πληθη, &c. &c., λεγεται τεινειν τας Χειρας της της επιλογην ποιειενες." Can. 1. Apost. Bever. Pand. Vol. 1.

§ Leo Epist. 84. c. 5. "Tantum ut nullus invitatis et non petentibus ordinetur, ut PLEBS INVITA episcopum non optatum aut contemnet aut oderit, et fiat minus religiosa quam conveuit, cui non licuerit habere quem voluit."

\* "ον αυτων αι ψηφοι προσεταρρον." Philostorgii, lib. ix. c. 13.

† Chrysostom affords ample proof of this in his complaints relative to the accusations against the priesthood.—De Sacerd. lib. III. c. 15.

‡ Aug. Ep. 110.

§ "Decretum sine Visitatori presenti nemo conficiat, cuius testimonio Clericorum, ac CIVIUM possit unanimiter declarari."—Symachi, Epist. 5. c. 6.

|| Several cases are detailed by Birmingham in his *Antiq. Eccles.*

of the people's authority.\* Another very satisfactory evidence is derived from the title which Ambrose gave the people: "Ye are my fathers who *chose me* to my priestly office."† It would be no difficult work to multiply testimonies of this description, till the patience of our readers was wearied. We have adverted to them merely as specimens of the kind of proof upon which the matter before us may be supported. The whole of antiquity, councils, fathers, emperors, civil law and canon law, history, popes, and bishops, all prove, either directly, or by unavoidable inference, that it was a custom and right the people had enjoyed from the apostolic age to choose their own ministers.

The distinction which the adversaries to this right have set up, that it consisted merely in giving a *testimony* respecting the candidate, and which is maintained with his usual sophistry by Bellarmine, is too weak to serve the purpose of its inventors,‡ since it is amply shown that whatever influence or powers other orders gained in elections, the congregations had still the right of final decision.§ This right, which by degrees was arrogated by kings, then by popes, and by them was given away, or sold, to serve state or church-purposes, is susceptible of the strongest and amplest proof. If the earliest established custom is a fair interpreter of the primitive and apostolic practice in this particular, then the abundant proofs which have been advanced on this point, though of themselves of little authority, yet become of great weight in connexion with

that divine authority, on which we conceive the choice of the people to be founded. But this right, after which the pious and evangelical part of the Church of Scotland are now sighing, has been sacrificed, like many other of the lawful and scriptural privileges of the Church of Christ, to the idol of state-union. Patronage has crept into every endowed church; the pastoral office, or, in the idiom of the time, *livings* have become a power in the hands of statesmen, for the attainment of political ends, and the effect has been the almost universal bestowment of such places on men unacceptable to the people, and ill adapted to advance their spiritual interests. Hence, at the present day, the majority of ministers, in both our ecclesiastical establishments, are inimical to sound and scriptural views, and would not retain their livings for an hour, if the just rights of the people were restored. The patronage, whether of the crown, of collegiate bodies, or of heritors, is altogether a corruption, both of apostolic practice and of ancient ecclesiastical right; but it appears to us to be one of the necessary fruits of establishments, and a bitter one indeed it is. It has been the great means of filling both churches with an inefficient ministry, and as long as men of secular views have the management of this world's affairs, it will remain one of the deplorable evils of established churches. Much has been said in explanation or extenuation of the manner in which patronage has risen to its present height. It may be alleged, that the principle which gave it birth was zeal for the advancement of Christianity; and that it arose out of the encouragement given by Christian ministers and princes, in early ages, to such as were willing to build and endow places of worship, by conceding to them the liberty of appointing incumbents. It may

\* See Euseb. in Vit. Const. lib. III. c. 60.

† Ambros. Com. in Luc. lib. VIII. c. 17. *Vos enim mihi estis PARENTES qui sacerdotum detulistis.*

‡ For a most able reply to the celebrated popish advocate on this point, we beg to refer our learned readers to *Ambrosius Bellarmine Enervatus*. Lib. III. cap. 2.

§ Bingham, Book IV. chap. 2.

be affirmed, that the people are virtually represented by those bodies, or official persons, to whom their rights have been delegated. It may be pleaded, that an ecclesiastical court—an enlightened landed proprietor—or a virtuous prince, are much more likely to be good judges of the qualities requisite in a minister who is to have the charge of a parish, than the people to be taught—but all this is annihilated in a moment by the facts of the case, that those ministers, thus appointed, are not, as a body, so effective, useful, or acceptable as those whom the people choose for themselves; and that in nature and reason we have as good a right to choose our spiritual teachers as our physicians and lawyers. And were it even otherwise, still the right which Christ has given to his church is not to be purloined from its possession by the special pleading of interested parties. The voice of nature, the voice of scripture, and the voice of the nation is against it. The free choice of their Christian pastor is the scriptural right of the people, and whether it has been violently wrested from them, or betrayed by their simplicity and pusillanimity, is of no moment. An infringement has been made on the constitution of Christ's church, which has spread desolation and corruption through every part of it, and left large districts with little more than the lifeless image, the thin and powerless shadow of true Christianity. This is an unanswerable argument against alliance with the state. Christianity suffers, and suffers both disgrace and deterioration, by such measures. It always has been so; there is no hope that it can ever be materially otherwise, until the church is established exclusively on the word of God; and much as we wish success to every plan that can increase the number of faithful and evangelical ministers,

yet the project of purchasing by voluntary subscriptions the rights of patronage, for the purpose of vesting them in a committee of pious gentlemen, or of bestowing them upon the people, where they may be deemed competent to enjoy them, is only a temporizing policy—a palliation of an evil which demands an utter abolition. The case appears to us to admit but of slight alleviation; but could it be swept away with a stroke of the pen, or by the vote of a voluntary and popular society—like that in contemplation—still the heavy opprobrium remains, and must remain, as long as the church and state are united—of compelling all to contribute to the religion of a part. Herein manifest injustice is laid as the very foundation of the established church. A greater breach, both of the letter and spirit of the gospel, can scarcely be conceived, than when Dissenters are constrained to contribute to the maintenance of a religious system which they conscientiously disapprove. The venerable and peaceful name of Christ becomes thus associated with principles which have as little sanction from his word as from his example; and a floodgate is opened to all that oppression, worldly influence, error, and deadness, which at this moment characterize, in a greater or less degree, all the national establishments of Christendom. We take the present pamphlet as a valuable concession from our opponents of the superiority of our own system—a proof that the evils of theirs are intolerable—and an indication that, as the minds of men open to the influence of the gospel, or as they are taught to revert to the simple dictates of the inspired volume, they will seek remedies for those corruptions which attach to their own system. Amidst all the beneficial results of the dissemination of the scriptures, we hail this as one—the people are looking out for a

purer ministry, and a more efficient discipline, than are ordinarily provided by the national conservators of the gospel. Some of the pious ministers in both establishments are aware of this, and are at last seeking reformation within their churches, as a matter both of benevolence and policy. Little as is likely to be effected in the way of purchasing patronages, and long as it must be before the effect of such an institution can be felt to any great extent, we yet wish it well, and hope to hear that it meets with the support of all liberal Christians within the bounds of those denominations in which the deplored evils are felt.

—————  
*Plurality of Offices in the Church of Scotland examined, with a particular Reference to the Case of the Very Reverend Dr. M'Farlane, Principal of the University of Glasgow. By the Rev. Robert Burns. 12mo. 3s. 6d. London: Whittaker. 1824.*

THERE are two or three little things connected with the transaction to which this small volume refers, that we should like, as a mere matter of curiosity, to have explained. In the first place, we have a "Very Reverend" brought forward somewhat conspicuously upon the scene. Now we had really thought, perhaps very ignorantly, that distinctions of this kind were unknown to the Presbyterianism of the Scottish Church. We had supposed that, whatever might be the nature of the distinction between clergy and laity, the former, at least, acknowledged no gradations of rank or ecclesiastical titles among themselves, and that the nomenclature of official dignities was rejected by them, as savouring of the rochet and the mitre. It seems, however, that we were in error, and that the hierarchy of Scotland boasts its

CONG. MAG. NO. 77.

Reverends and Very Reverends, though we have not yet heard that they have ascended quite so high on the scale as *right* Reverend.

Secondly, we are quite at a loss to identify the eminent saint whose name dignifies the "Inner High Church of Glasgow." *St. Mungo!* In what corner of the calendar are we to look for his name and lineage? Was he a negro or a terrier, the only species of animal to which this portentous name is usually applied. Is it possible that, after all, this euphonous syllable is a corruption of St. Domingo, and that the Presbyterian High Church of Glasgow is dedicated to the hero of the Romish Inquisition? But these are high matters, and we shall pass on to less puzzling investigations.

Our readers are acquainted with the general circumstances of the case discussed in the able and temperate treatise before us, and it can only be necessary to remind them, that a recent attempt to unite, in the favoured person of Dr. Duncan M'Farlane, the two responsible offices of Principal of the University of Glasgow and Minister of the High Church, has been hitherto successfully resisted by the independent party in the Scottish Church. The two inferior courts, the presbytery and the synod, have rejected the injunction to induct, and the affair stands over, for final adjudication, to the meeting of the General Assembly in May. The subject is of too much importance, and the interests of the Scottish Church are too deeply implicated in the decision of the general question, not to have excited a strong spirit of inquiry among the nation at large, and it is with a view to meet this feeling, as well as to supply it with materials for its due and satisfactory exercise, that Mr. Burns has drawn up the present essay, in which he has embodied the in-

formation which lies scattered over the extensive surface of the ecclesiastical history and statute law of Scotland, for the purpose of exhibiting a connected view of the sentiments and spirit of the kirk, on a most essential point of discipline. We are glad that the task has fallen into the hands of a writer so well qualified to do it justice, and we are satisfied that an impartial examination of its contents must satisfy every reader that the law of the case, as well as its equity, is unanswerably with the opponents of a disastrous and unholy innovation.

In the mean time, we cannot but express our admiration of the stoicism of Principal M'Farlane. However he may in reality feel the awkwardness of his situation, he does not exhibit any symptom of a wish to extricate himself from it. The powerful battery of argument and evangelical motive levelled at him by the defenders of sound discipline, cannot stir him from his strong position; and he disdains even the *coup d'éclat* of a brilliant retreat. It would be discourteous to express a doubt of the high character of his impassibility—it must be the *mens concia recti* that carries him thus steadily forward; in the face of an opposition so formidable in numbers and perseverance, in talent and respectability.

"The term *plurality*," observes Mr. Burns, "when used in reference to the English Church, always conveys the idea of two or more ecclesiastical benefices possessed by one person, and served by means of the principle of substitution. Pluralities, in this sense, have been happily unknown in the Church of Scotland, since the time of the Reformation; and, with the single exception of an attempt made several years ago, to combine military chaplainships with parochial charges, there has not been even a single wish expressed to load the Church of Scotland with a burden under which our brethren in England and Ireland have groaned for centuries. But, while a plurality, in this sense of the term, is a thing totally

unknown amongst us, we are no strangers to the existence and the effects of a phenomenon substantially the same. We possess what has been with propriety termed *unions of offices*; and these may be said to form a very fair substitute for *pluralities of benefices*. If the latter are instrumental in augmenting the livings of the clergy, so are the former. If the one has the necessary effect of withdrawing the attention of a clergyman to a greater or less extent, from the immediate sphere of his personal ministrations, so has the other. If, in the one case, the mind may be expected to feel the distracting influence of a variety of separate and independent clerical engagements; an effect precisely the same in kind, and still more extensive in its range, may be expected to flow from the union of two or more independent offices in the same individual. If the Episcopal Church begins, at length, to feel some anxiety in regard to the results of a system which she has long inadvertently patronized, it is high time that the Church of Scotland should take the alarm, lest, unconsciously, she be found to give her solemn sanction to the establishment of an evil, which she may painfully deplore when it is too late to apply the requisite remedy.

"The uniting system of Scotland, like that of the pluralizing system of England, has put on a vast variety of appearances. In one of our universities, we have a professor of logic, who holds, at the same time, the pastoral charge of *fifteen thousand* souls. In another we have a professor of moral philosophy, who is, at the same time, one of three parochial clergy to whom the pastoral charge of a very populous city is committed. In one college, we find one person discharging, that is attempting to discharge, the several duties of principal, and professor of divinity, and a minister of the city. In another college, we find a willingness expressed, to hold the active presidency of a large university corporation, along with the trifling addition of a parish with *nine thousand* inhabitants. Nor has the unitarian spirit of our Scottish churchmen confined itself to the acquisition of established literary appendages. In certain situations, we occasionally see a clergyman burdening himself, most unnecessarily, with the labours and anxieties of a private boarding-house or academy. Another we find to be most thoroughly occupied with the cares of an extensive arable or sheep farm; officiating also, it may be, as factor on an extensive property; and, in the end, perplexing himself and his friends with the anxieties of commercial and mercantile speculation. So extensively prevalent

indeed, has this secularizing and engrossing spirit become, that in a late trial before a Grand Jury, at Calcutta, it was solemnly deposed to, on oath, by members of the Church of Scotland *too*, that recording to the constitution and practice of our church, a clergyman might, if he were so disposed, unite with his parochial charge, the truly classical pursuits of a tailor or a shoemaker, and yet maintain all the dignity and usefulness of his order. When such things are said, and when such things are done, it is surely high time that the best friends of our establishment should take the alarm, and that a 'testimony,' clear, and strong, and persevering, should be 'lifted up,' against the toleration of such enormities."—pp. 9—11.

This spirited passage contains much of which we cordially approve, and we hope that its honest warning will not have been given in vain; we must, however, enter our protest, as Independents, against the unqualified language of its closing sentences. We are as thoroughly convinced as Mr. Burns can possibly be, of the advantages of an educated ministry, but we can see no reason for excluding from the preaching of the word the order of society to which he so contemptuously adverts. We prefer evangelical to "classical" preaching; we had rather hear a pious cobbler than an unconverted professor; and, even where the highest qualifications, both spiritual and educational, are combined, we can imagine many instances in which the plain addresses of a clear-headed tailor would produce more effect than the most polished and decorated appeals. Warmly advocating the expediency of furnishing, most thoroughly, the evangelist for his arduous work, we yet claim, in its largest extent, the "liberty of prophesying," and we reject, as utterly unscriptural, all attempts, whether direct or indirect, to identify "classical pursuits" with the *necessary* qualifications of the Christian minister.

What may be the system, in this last particular, of the Scottish

"establishment," is a totally distinct question, and one into which we feel little inclination to enter; but this, at least, is made clear by Mr. Burns, that the union of great and responsible offices is incompatible with the duties of its ministers, and at variance with the "great general principles" laid down as their rule and guide. He has not only brought forward a great mass of evidence, both direct and collateral, but he has shown much skill in putting it together, and in giving interest to an apparently sterile subject.

There are a few passages, beside that just cited, to which we should be disposed to object, on general grounds; but as they have no effect on his arguments in their application to the special case in discussion, we shall abstain from litigation. Mr. Burns is a Presbyterian divine, addressing himself to men of his own religious persuasion, and it would be unseasonable to make his expressions, under such circumstances, the text of a formal controversy.

\*\*\*\*\*

*Letters to an Attorney's Clerk;*  
containing Directions for his  
Studies and general Conduct.  
Designed and commenced by the  
late A. C. Buckland, Author of  
"Letters on Early Rising;" and  
completed by W. H. Buckland.  
London: Taylor and Hessey.

1824. pp. 281. 7s.

THERE is but too much foundation for the remark of an admired essayist, that our literature in general is indirectly hostile to the religion of Christ, "partly by introducing, insensibly a certain, order of opinions, unconsonant, or at least not identical, with the principles of that religion, and still more by training the feelings to a habit alien from its spirit." Every sincere Christian, therefore, must be gratified, when topics,

not theological, yet having a connexion with revealed doctrines and facts, or with practical morality, are treated of by persons not only in other respects competent, but possessed of truly scriptural principles. It is this characteristic which peculiarly invites our attention to the volume before us. The number of young men destined to the profession of law has been so augmented by the progress of population and commerce, that we may expect not a few of our readers to be interested, either personally or relatively, in the counsels which are here offered. Our author is well warranted in stating to the youths whom he addresses,

“There is scarcely any situation which embraces a greater variety of important concerns, and opens a wider field for benevolent exertions, than that in which you hope to be placed.”—p. 224.

The moral and professional education of a body so numerous, exercising various and powerful influence throughout the mass of society, must be, in every community, a matter of great public interest; and we cordially rejoice that the “Attorney's Clerk” should receive from a member of his profession advice such as follows.

“Let your love of harmony lead you to recommend your clients to make greater concessions, for the sake of tranquillity, than rigid justice could require. Remember the blessing pronounced by our Saviour on the peacemakers, and the distinguished appellation to which he declared they are entitled.”—p. 226.

“I would exhort you not to be satisfied with mere abstinence from stratagem and villainy, but to be eminent for diametrically opposite conduct. The very consciousness of having it frequently in our power to injure others and advantage ourselves with impunity, and even without detection, ought to incite us most vigilantly to shun the least approximation to overreaching and excessive profit.”—p. 221.

This work, however, is not merely or chiefly a *moral* directory,

for young lawyers. It points out, as the title intimates, those difficulties which attend the commencement of their studies, the mental faculties and habits which principally conduce to success, and the most eligible course and mode of studious exertion. No one who has *felt* the disadvantage of pursuing mental engagements without suitable advice and direction, can doubt the value of a judicious guide in paths so extensive and intricate as those of English law. We do not pronounce *professionally* on the legal information which these letters convey, or on the course and order of reading which Mr. B. recommends; but we find good presumptive evidence in his pages, that he does not lack the qualification of competent legal learning, or of sound and cautious understanding, for prescribing such a course. Nor can we quite agree with him, as the completer of the work, in a sentiment which is diffidently expressed in his dedication, that the decease of his lamented brother, by whom it was “designed and commenced,” has diminished its worth. Were it, indeed, a work of taste, we should judge this a highly probable consequence of two minds having been employed on it; since there could scarcely be preserved that *one tint* of feeling and of style, which is a refined kind of beauty in such compositions. But to a performance, the chief excellence of which lies in the right application of experience and right use of judgment, we apprehend there may be a considerable accession of worth, from its being founded on the diverse experience and the mutually corrective and auxiliary judgment of two persons. The previous and very successful literary attempt of the late Mr. A. C. Buckland, is known to many readers; his brother has done well in introducing a fifth edition of

"Letters on Early Rising," with some prefatory remarks on the character of its highly valued author; and we hope that the present "Letters," completed by one so dear, will have all the utility which their pious designer could have anticipated.

Our critical suggestions will be few. Mr. B., after describing some of the "legal fictions" adopted in our courts, adds a wish which we think he must feel somewhat more strongly than he has expressed it, that "for the sake of truth and simplicity, some method could be devised by which they might be safely dispensed with." We are amused by ingenuity, but not convinced by parallelism, in his illustration, when he apologizes for "John Doe and Richard Roe," &c. &c. by reminding us of the lions and bears of the astronomer, and the whimsical associations of mnemonics. For the word "puissance," at p. 73, which is liable to the charge of affectation, we should read "power," or "force," as more simple and more apposite. There are a few other slight instances of questionable phraseology and construction, notwithstanding the general precision of style, which private criticism may note, and which may claim the author's consideration when a second edition is called for. The concluding letter, "on religion," occupies sixteen pages: a diffuse disquisition on this subject might have repelled many readers, and would, in fact, have been misplaced; but the observations offered, which are strictly of an evangelical character, cannot fail, we should hope, to conciliate serious and favourable attention from the candid mind. There is, besides, as we have already hinted, a general infusion of Christian morality, particularly in the letters on "minor duties," "health," "economy," "society," &c. which has, of course, our cordial

approbation. We do not hesitate to recommend this volume to the class whom it addresses, as a most desirable manual; and to their parents, guardians, or masters, as a very appropriate present for youths who are thus engaged.

\*\*\*\*\*

*Lectures on Modern Socinianism,  
delivered in Duke's Alley Chapel,  
Bolton. By Joseph Fox. 12mo.  
4s. 6d. London: Westley. 1824.*

THIS neat little volume, we have reason to believe, is a *maiden* production; and in our view it presents the piety and good sense of the author in a highly favourable point of light. The subject, it must be allowed, is of the first importance, and it is here treated in such a manner as to render the work exactly adapted for the use of that class in the community amongst which we find the greatest proportion of the more serious professors of Christianity. The style is distinguished by great plainness and perspicuity; and, without the least affectation of learning, the volume abounds with almost innumerable references to the natural and obvious import of that very respectable version of the sacred writings with which readers in general are most familiar. We feel confident, therefore, that the main positions in Mr. Fox's creed, so far as relates to the work before us, are so abundantly fortified by materials of the most invulnerable description, as to defy the utmost skill and most vigorous efforts of his opponents, and that such readers as cannot well consult more elaborate works on the Socinian controversy, will feel their obligation to Mr. Fox, for his plain and scriptural defence of some of the leading and most important doctrines of Christianity. In addition to other recommendations, the volume is really cheap.

In a sensible preface, Mr. Fox gives us the history of those circumstances which gave occasion for the present volume.

"An intrepid champion of Socinianism having lately come to Bolton, delivered, on Sabbath evenings, in the winter of 1822, a course of lectures, in which he combated, with no ordinary freedom and boldness, what are commonly called orthodox sentiments. Various reasons combined on those occasions to attract crowded audiences. Unitarians, as they call themselves, boasted of converts being made to their tenets by hundreds; and, assuming an air of triumph, represented orthodoxy as a rapidly declining cause; the timid but sincere friends of truth, in the mean while looking, some of them at least, with considerable anxiety. The writer of the following pages indeed felt no alarm as to the result. He could not, however, be entirely an unconcerned spectator; and it was in this state of things, that though he at first thought it best to decline noticing such an extraordinary effort of zeal, yet he afterwards considered it as perhaps his duty to undertake the defence of Trinitarian principles."—p. 6.

The author has not favoured us with a table of contents, but the subjects chosen for discussion are as follows:

I. *A View of Socinianism.*—1 Thess. v. 21. "Prove all things."

II. *Socinianism diametrically opposed to nearly all the essential Doctrines of the Bible.*—Isa. viii. 20. "To the law and to the testimony."

III. *Socinianism indefensible on the Principles of right Reason, and chargeable with gross Absurdities.*—1 Cor. i. 20. "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

IV. *The Resemblance of Socinianism to Infidelity.*—Matt. xii. 30. "He that is not with me, is against me."

V. *Socinianism unproductive of evangelical Holiness.*—Matt. vii. 18. "Neither can a corrupt tree bring forth good fruit."

VI. *The Devotions of Socinianism not Christian Worship.*—John v. 23. "He that honoureth not the Son, honoureth not the Father."

VII. *The Evil and Danger of Socinianism.*—1 John v. 12. "He that hath not the Son, hath not life."

VIII. *The public Abettors of Socinianism Subverters of the Gospel of Christ, and not entitled to the Appellation of Christian Ministers.*—Gal. i. 7. "There be some that would subvert the Gospel of Christ."

IX. *The Subordination of Christ to his Father.*—John xiv. 28. "My Father is greater than I."

X. *The universal Dominion of Christ.*—Acts x. 36. "He is Lord of all."

The near alliance of Socinianism with infidelity has often struck us, and we fully agree with Mr. Fox in the sentiments expressed in the following passage—a passage which we quote as forming at once a fair specimen of our author's style of writing, and the view of divine truth by which the work is distinguished.

"Those who adopt Socinian sentiments are justly chargeable with infidelity, in pronouncing the peculiar doctrines of the Bible unworthy of human belief. The pre-existence of Christ, the union of the divine with the human nature in one person, the vicarious nature of his death, the atoning efficacy of his blood, his office as Mediator, the gracious design of his ascension, and appearance in heaven; the sin, guilt, and misery of man, as an apostate degenerate creature; the sovereignty of God; the new birth, or regeneration by the Holy Spirit; justification by faith in the perfect obedience and all-sufficient death of the Son of God; the present security and the certain final salvation of true believers; together with the eternal condemnation of all who live and die unconverted to God, are subjects which run through the Scriptures, pervading more or less every part of the sacred pages, but especially the New Testament. These subjects, in their development and appropriate application for the instruction, comfort,

and holiness of the saints, array the Gospel with all its glory. If these be taken away from the holy records, not only will the whole aspect of Scripture be changed, but the very substance of revealed truth will be removed and gone. In a word, the Bible and these topics are one and the same. They belong to the very essence of the Jewish and Christian revelation. Yet it is these things which provoke alike the indignation of the avowed infidel, and the bitterest enmity and opposition of the Socinian.”—pp. 83, 84.

Perhaps we should remark that this passage is rather more wordy than Mr. Fox's style in general. For the most part his language is remarkably neat. There are some phrases, to one of which Mr. Fox himself applies the term homely, which we have no doubt he will strike out or alter in a second edition.

—————

*God the Doer of all Things. A Sermon preached in the Parish Church of St. Martin, in Leicester, on Sunday, November 23, 1823. By Edward Thomas Vaughan, M. A. 8vo. 1s. London: Hamilton, 1823.*

THIS singular sermon fell in our way quite accidentally, and we notice it here, chiefly on account of a characteristic and very unfortunate note, directly referring to ourselves. Our readers will recollect that in October last, we reviewed Mr. Vaughan's translation of Luther on the Bondage of the Will, or rather the whimsical annotations which he had appended to that treatise. We abstained from regular and protracted controversy on the many points in which we differed from Mr. V., partly from disinclination to express our feelings to their full extent, partly from an extreme dislike to the discussion itself; but principally from the peculiar character of the writings in question—as slender in argument as they are lofty in assertion. We referred, however,

to a few of their objectionable qualities, and gave a specimen or two of their style and manner; quite enough, as we supposed, to convey to our readers a general notion of the principles avowed, and of the way in which they were enforced. This has drawn down upon us Mr. Vaughan's summary vengeance, in the shape of the following note. Having inquired—“Why are we to be frightened with the bugbear and watchword of making God THE AUTHOR OF SIN?”—he appends to his question the following marginal castigation.

“I use the term AUTHOR, in opposition to my own judgment, adopting the language of the gainsayer. ‘Author’ supposes sin to be a substance; which it is not, but only an affection of substance; a privative. (See Vaughan's Luther, Part 4, section 11, note 6.) ORIGINATOR is what I should rather have chosen. Some even confound the ‘manifestation’ or drawing-out of sin, with its origination. (See London Christian Instructor for October, 1823. Page 533.) God's process of hardening—WHOM HE WILL HE HARDENETH—does not give origin to sin, but consummation.”

To the scholastic poppyery about substance and affection of substance, we have nothing to say, but that we availed ourselves of a term in every-day use, when we adopted the expression, “author of sin,” and that we applied it, just as we should any other phrase of common parlance, without troubling ourselves with any anxiety excepting the wish to be understood. It would be well if Mr. V. would act on the same plan; he would spare his readers the infliction of many an uncouth combination, without any diminution of force, and with some advantage in point of intelligibility. But the most formidable part of the charge lies in the assertion, that we have “even” confounded “manifestation” with “origination.” If Mr. Vaughan be ignorant of the obvious meaning of his own lan-

guage, we cannot help it; all that we are concerned in, is the proof of our own accuracy, and that, unless we greatly deceive ourselves, will appear by a simple reference to documents. We charged Mr. Vaughan with making God the "author of sin," and we cited passages from his notes to Luther, in support of our accusation. If our readers will look back to that article—October 1823, p. 533—they will find Mr. Vaughan giving a summary account of Luther's sentiments on this important question. He represents the great Reformer as affirming, that,

"1. God actuates the wicked as well as the rest of his creatures, according to their nature. 2. Satan is in them unrestricted and undisturbed. 3. They can only will evil. 4. God thwarts them by word, or deed, or both."

This might, we should imagine, have been thought sufficiently explicit, it does not, however, satisfy Mr. Vaughan.

"All this," he observes, "is correct, but it is not the whole of the matter; neither does he put the several parts of the machinery together, cleverly; neither does he show an end."

In order, then, to supply Luther's lack of service, our great mechanist proceeds to do the thing "cleverly," and this he effects by the use of expressions which, if they do not fully bear out our original interpretation, are, we will venture to affirm, guiltless of any meaning whatsoever.

"All these are of God, through God, and to God (Rom. xi. 36.) The natural man has been brought into the state in which he is, of, through, and to him."

We ask every man whose faculties are not absolutely stupified by the desperate idolatry of hypothesis, whether this is not imputing to

God, in terms most direct and specific, the authorship, or if Mr. Vaughan please, the origination of sin. The reference to the 11th of Romans is nothing more than a specimen of the gross misapplication of texts, for which Mr. V. is remarkable, and which, if his principles of citation were once allowed, would make an entire wreck of Scripture, sound feeling, and common sense.

But we are "gainsayers," it seems; and of what we are to understand by this pithy trisyllable, we have a shrewd hint in the very first paragraph of an "advertisement" prefixed to this sermon. "If the Lord," says Mr. Vaughan, "shall have been pleased to state out something of His mind concerning it" (the general subject) "by my lips, and by my pen, is it not because He would stop the mouth of some of His gainsayers? . . . . . be it so." If we could, for a single moment, be weak enough to believe Mr. V. accessible by calm, friendly, and rational appeal, we would ask him what he can possibly expect to gain by this lofty identification of his fallible opinions with the unerring oracles of God himself—this presumptuous intimation that he is an appointed instrument "to stop the mouths" of all who, searching the Scriptures for themselves, may venture to deny his conclusions, and to expose their injurious tendency? Does he hope to intimidate? Alas for him! this *brutum fulmen* would not startle an infant. Does he wish to persuade? He must take a different method, and imitate the example of him who, that he *might save some*, was *made all things to all men*.

## Literaria Rediviva; or, The Book Worm.

*Certaine Sermons, first Preached, and after published at several times; and now gathered together into one volume. By M. Thomas Gataker, B. of D. and Pastor of Rotherhithe. London: printed by John Haviland for Edward Brewster, 1637.*

THIS author was one of the most learned of the Puritan Divines. He was born September 4, 1574, in the parsonage-house of St. Edmund the King, in Lombard Street, London, where his father, an eminent Puritan Divine, was then minister. He was sent, at sixteen years of age, to St. John's College, Cambridge, where he took his degrees. His abilities, learning, and piety, greatly distinguished him. Sidney College being founded about this time, he was, through Archbishop Whitgift, and Dr. Goodman, Dean of Westminster, the Trustees on the foundation, appointed a Fellow of that Society. The building not being finished, he became, in the interim, tutor to the eldest son of Sir Wm. Ayloff, of Berkstead, Essex. Dr. Stern, the Suffragan Bishop of Colchester, being on a visit to the family, heard our author expound the Scriptures, which it was his custom to do morning and evening. He was much struck with his remarks, and advised him to enter into the ministry. He complied with the advice, and Dr. Stern ordained him. About 1599, he became an eminent tutor in Sidney College; while filling that important station, he was zealous in seeking to do good as a preacher of the Gospel. He engaged with Mr. Wm. Bedell, afterwards Bishop of Kilmore, in preaching in such places, near to the University, as were destitute of ministers. In attending to this duty, he preached

every Sabbath at Everton, a village upon the borders of Cambridge, Bedford, and Huntingdonshire, the vicar of which parish was said to be one hundred and thirty years old. He had not preached in this way many months, when he went to London. He became known to some principal members of Lincoln's Inn, of which society he was chosen preacher in 1601. In 1603, he proceeded B. D., and though solicited to proceed to Doctor, he refused. Convinced of the sinfulness of pluralities, he refused a valuable living which was offered him while he held the preachership of Lincoln's Inn. In 1611, he married, quitted his preachership, and accepted of the Rectory of Rotherhithe.

During his stay at Lincoln's Inn, he had, in some of his discourses, declared his opinions respecting lots and lotteries. These having been misrepresented, he published "A Discourse of the Nature and Use of Lots, a Treatise Historical and Theological, 1619, 4to." This publication made a great noise, and involved him in a tedious controversy. In 1620, he paid a visit to the Low Countries; while at Middleburgh, in Zealand, he preached to the English settlers. During his travels, he took an opportunity of confuting the English Papists. His friends, especially his mother, was afraid that the Roman Catholics might do him some injury, as he was a known enemy of that system of delusion. He, however, returned safe home the same year.

For several years, he was engaged in writing controversial tracts. In 1640, and the following year, he was involved in the controversy concerning Justification. He was appointed one of

the Assembly of Divines. He took a part in writing the Annotations on the Bible—Isaiah, Jeremiah, and the Lamentations fell to his share, and according to the opinion of Calamy, he had not been exceeded by any commentator on those books. About this time, he was offered the Mastership of Trinity College, Cambridge, but declined it on account of his health. Though confined to his chamber by ill health, his mind was active. He prosecuted his studies with the greatest ardour, and drew up some of his most learned treatises. In 1646, he wrote an answer to Mr. John Saltmarsh's Treatise, concerning "Free Grace," and exposed some of the sentiments in that work. The following year he was able to venture into the pulpit. The exertion was, however, too great for him, and he burst a vein in his lungs—with difficulty he was restored. He partially recovered, and, as far as his strength would permit, assisted in sacred duties. During this time, he published several learned works, which, with others which he had formerly written, were afterwards printed among his "Opera Critica," in two volumes folio, at Utrecht, in 1698. He died in 1654, being in his 80th year. He was buried in his own church, where a funeral sermon was preached by Mr. Simon Ashe. This was printed in 1655, with a narrative of his life, which has furnished materials for this brief notice. Mr. Ashe gives him the following character:—"As to his person, he was of a middle stature, a thin habit of body, a lively countenance, and fresh complexion, of a temperate diet, of a free and cheerful conversation, addicted to study, but not secluding himself from useful company; of a quick apprehension, sharp reason, solid judgment, and so extraordinary a memory, that though he used no common-place book, yet he had all his reading in readiness, as his

prodigious number of quotations show. He was a man so moderate and conscientious, that he would not go the length of any party, which was the true reason of his not accepting preferment, and also of his being disliked successively by all parties."

The volume which heads this article, contains some excellent sermons, accompanied with all the appendages of quaintness and overwhelming quotations from Hebrew, Greek, and Latin writers. We hardly know if it is a fair specimen of the preaching that pleased the people of that age; but this we do know, that the labour of preparing one such sermon must have been immense. In one page, it is a very common occurrence to meet with thirty or forty passages from Rabbins, the Fathers, the Classic writers, and Roman Catholic and Protestant writers, since the Reformation. Among all the volumes of sermons belonging to the sixteenth and seventeenth centuries, which we have seen, we never met with such a prodigious show of learning. It would be a sad drawback on ministerial activity, and, we fancy, on pastoral usefulness in our day, if such kind of sermons were to be produced by our modern preachers, supposing them able to do it:—with all this formidable display of learning, however, our author constantly aims at the consciences of his hearers, and in this, perhaps, too frequent appeals to certain authorities, which, in moral or religious matters, should have no weight; we can easily discover an ardent desire to produce conviction, and lead sinners to God. His doctrinal sentiments are Calvinistic. His practical remarks are numerous and impressive. We find it difficult to make a selection, so as to give our readers some idea of the author's style and manner—a few, rather at random than otherwise, must suffice.

The volume consists of twenty-

one sermons, on a variety of subjects, several of them preached on particular occasions.

In a sermon on that passage in Matt. vi. 33. “*Seek first,*” &c. the author, after explaining the text, and drawing two or three doctrines from it, speaks of the indifference of men to spiritual things, and their attachment to the ways of sin, and thus exposes their conduct.

“ Secondly, observe wee hence how crosse and averse the corrupt heart of man is naturally to all goodness and godlinesse; that, though a crowne, a kingdome, an incorruptible crowne, an everlasting kingdome be propounded to this righteousnesse, and annexed unto it, yet will rather lose this crowne, rather leave and forgoe this kingdome, than coadescend to accept of it upon such a condition; will not be constrained to live happily, and to reigne everlastingily, unless he may doe so upon some other termes; will choose rather not to reigne, than to bee righteous. If this crowne, indeed, might be compassed by fraud and deceit, or by oppression and extortion; not a few would be sure to have a share in it, that are now never like to have any interest therein. Or, if it might be held with loosenesse and lewdnesse of life, wee should not need much rhetorick to perswade many to accept of it. It is one maine end for which many men desire authority and greatnessse, that they may thereby gain libertie to live, and doe as they list; and without which they esteeme power and authority nougnt worth. When John the Baptist preached the Gospell of this kingdome, Herod would willingly have had it, if hee might have held his Herodias, his harlot with it. When our Saviour Christ published it, the Pharisis would faine have had it, if with their pride, covetousnesse, and hypocrisie, it might have beene had and held; or if such a specious shew of righteousnesse would have served the turne for it, as they dazled the eyes of the simpler sort with. But when this righteousnesse of God, this strictnesse of life, commeth to bee propounded together with it, and to be exacted of all those that will have any share in it; now Herod flieth off, and will none of it, the Pharisis keepe aloofe off, and reject it; and every naturall man's perverse heart thinketh it held at too high a rate, if without change of his corrupt course of life it cannot bee compassed.”

“ The Gaine of Godlinesse,” the title of another sermon, is one of

the most quaint in the volume. While describing the gain of godliness, he states the feelings of the wicked respecting it.

“ First, did men deeme godlinesse to bee a matter of gaine, they would never think they had enough of it. For riches are stantlesse; there is no end of them. We never thinke that we have wealth enough, we are still labouring for more. Many men have too much, and yet no man enough. There is no stint of wealth, but as some write, though fabulously, of the crocodile, that hee groweth so long as ever hee liveth: so it is too, too true of this mystical crocodile, the desire of gaine and wealth, and of advancing or enlarging mens worldly estates hath no acme, no pitch; but groweth still more and more with men as long as they live, rifer oft with them than ever, when they are even going out of the world, and have one foote, as wee use to say, already in the grave. But with godlinesse men are soone satisfied; they have soone enough of it. If they have attained to but a little superficial sprinkling of common grace, or civil honesty, that commeth as far short of sound sanctification and sincerity, as the shadow doth of the substance, they begin presently to suppose, with selfe-conceited Laodicea, that they are rich enough and neede nothing, that they have no neade to labour for any further matter, they are even as well, as well may bee, as need-be, at least. No man is afraid of being too wealthy but many are afraid of being too godly, *Ne sis nimium justus;* Be not too just, sticketh shrewdly on many a mans stomacke: though spoken not of true godlinesse or righteousnesse indeed; but of nourishing in us an overweening conceit of ourselves, or of being over-rigorous in censuring of others; saith the Pharisee in the Gospell, who saith an ancient writer very pitifully and wittily, exulting arrogantly in himselfe insulteth insolently over others, and deceiveth himselfe alone, whom alone hee excepteth, while he contemneth and condemneth all besides himselfe.”

The sermon entitled “ The Just Man's Joy,” has the following passage, in which he replies to an objection frequently brought against religion, that it produces melancholy. He tells the objectors, that they fix their attention on those whose natural temperament of mind is gloomy, and pass by those who are really cheerful.

“ Now, these men see and observe  
2 M 2

the one, but the other they will not see, because they are willing to picke a quarrel to Christian profession. To use a comparison, used before me by a Right Reverend Divine. Suppose a man came into one of your shops, and aske to see some wares, which, when he is shewed, he findeth some fault with ; and though you tell him, you will shew him better, yet he refuseth to see them, and so goeth his way : will you not say, that such a one came not to buy, but to cavill ? In like manner, when men to object against piety and godlinesse, as the mother and means of a most uncomfortable life, shall pick out examples of some few distressed and disconsolate Christians, that either oppressed with melancholy, or mistaken through weaknesse of judgment in their owne estates, live pensively, and shall refuse to take notice of others, many more, ten to one, that live cheerfully, and goe on joyfully with much comfort and contentment in a religious course of life ; wee may well say and deeme of such, that they deale very un-equally, and are bent to cavill only at the practice and profession of piety, because they have no love or liking to it."

In a sermon, called "God's Parley with Princes," he introduces some humbling truths. In describing the liability of great men to death, as well as the meanest of the people, he says,

" Againe, great men, as they are made both for body and soule of the same matter that others are ; so are their soules and bodies tied together with no firmer or stronger bands than other ordinary bands are. They have no more power over the spirit in the day of death to de-

taine it, than other ordinary men have. Some little worm may doe as much by them, as they can doe to any man. A fly or a gnat strangled that proud Pope our countreyman, that made the Emperour stoope to hold his stirrop. And, I say, not, a little fish bone, an haire, or a crumb of bread onely going downe the wrong way, may endanger, yea, may chouke and make an end of the mightiest Monarch in the world. They are subject to sicknesse as well as others ; yea, more usually than others, as being more crasie commonly than others are, that are more hardly bred than they. It is not a golden ring that can keep the finger from a felon, nor a velvet slipper that can fray away the gout, nor a crown or diadem that can cure the head-ache, nor a purple robe that can free one from fevers. Sicknesse, deaths servant oft arresteth them, and death it selfe oft seiseteth on them in the very place of judicature, where they passe sentence of life or death upon others, even as they are sitting on the bench."

We should have been glad to have given a few more passages had our limits permitted. The pastor of Rotherhithe, is now, we trust, in heaven, and it is no small proof of the wisdom, goodness, and power of the King of Zion, that he still continues in his church, pastor after his own heart. Though our author be no more, a pastor now lives and labours at Rotherhithe with at least equal faithfulness, affection, and success. May his last days be his best.

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*Memoirs of Mrs. Matilda Smith, late  
of Cape Town, Cape of Good Hope.  
By John Philip, D. D. 6s.*

The name of Mrs. Smith has been so frequently noticed in our periodical accounts of the missionary cause, that most of our readers, and the pious public at large, are already familiar with it. She was indeed an extraordinary woman—her talents were evidently of no common order, and though her situation in early life was unsavourable to the cultivation

and improvement of her mind, yet her persevering application surmounted every impediment, and she rose to attainments that were respectable and praiseworthy, and not frequently surpassed, or even equalled, by many of greater advantages. This excellent female had been deeply conversant with trouble—a long and severely exercised disciple in the school of affliction—twice had she been called to resign the partner of her life, and successively all her numerous and

endeared offspring, consisting of ten children, to the fatal stroke of death. These painful exercises, under the divine blessing, fitted her for the future sphere of usefulness she was appointed to fill, and made her the sympathetic friend and counsellor of the distressed. Such was her submission and fortitude in the time of trouble, her deep and rich experience, her holy and well-directed zeal, her unceasing activity in the cause of missions, and, above all, her holy and heavenly life, that she was beloved and esteemed by all who knew her, and by our missionaries distinguished by the honourable appellation of "a mother in Israel." Dr. Philip remarks, "Such as have had no means of becoming acquainted with Mrs. Smith but by this volume, may think that nature and truth are exceeded in the delineation of her character. I am aware, that such as enjoyed her personal friendship will be ready to complain that the copy falls far short of the original." We feel persuaded that many of our readers will welcome the memoir before us, and the fact, that the principal part of her life is recorded by her own pen, makes it additionally interesting. Here is, indeed, an excellent pattern for the imitation of females in general, and to those who may hereafter become the wives of missionaries, or engage actively in the missionary cause, it is particularly so. The Memoir appears to have been got up somewhat hastily, and is a little irregular, but the numerous and important avocations of Dr. Philip rendered it necessary for him to leave a considerable part of the work to other hands. The volume consists of "Introductory observations by Dr. Philip—An Abridgment of Mrs. Smith's Narrative—Extracts, Abridgments, &c. &c. from the Diary and Correspondence of Mrs. Smith—Miscellaneous information relative to Mrs. S.—Biographical Sketch carried on and finished—General view of the Character of Mrs. S.—Conclusion. We must not omit to state that the profits of the work will be applied to the erection of the mission chapel at Cape Town.

*The Christian desiring to depart and be with his glorified Redeemer. A Sermon, occasioned by the Death of Mr. Thomas Morris. By John Bulmer.*

Mr. Thomas Morris (the gentleman to whom this memorial is devoted) was a Christian of long standing, having maintained a holy and consistent course for upwards of sixty years. He received his first serious impressions under a sermon preached by the Rev. Howel Davis; his convictions were strong, and accompanied with great fear and distress, nor were they removed until he had fled for refuge to the cross of the great Redeemer. He was a man of strict integrity; as a master, a parent, and a member of a Christian church, his conduct appears to have been exemplary, and such as adorned the doctrine of God our Saviour. Mr. Bulmer's Sermon is an affectionate tribute of respect to this good man. From Phil. 1. 23, he deduces a variety of interesting remarks. After a suitable introduction Mr. B. observes,—1. The Christian's desire to depart and be with his Redeemer, is the result of a scriptural and lively faith.—2. It is the result of love to God, and preparation for heaven.—3. To one who thus wishes to be with Christ disappointment is impossible, because his desire is grounded on the faithfulness and truth of God. The sermon closes with an interesting sketch of the character of Mr. T—, which we hope will awaken those who read it to the imitation of his excellence. The sermon is well deserving a public attention, and will repay the perusal.

~~~~~  
*Sermons on various interesting Subjects, adapted for Families and Villages. By W. Dransfield. Third edition. 4s.*

WHEN the great number of village and family discourses already before the public is considered, it must be acknowledged, that the individual who attempts to increase it, possesses no ordinary portion of confidence in the good opinion and indulgence of sermon readers. We do not mean to hint, by this remark, that there is any reason to regret the publication of the little volume

before us, concerning which we have only to observe, that the author is a young man; that the sermons were delivered to a plain people; and though they make no pretensions to literary excellence, are not destitute of qualities of a higher order, which, we doubt not, will recommend them to the attention of plain and pious people. The sentiments are strictly scriptural and evangelical, expressed in a clear and perspicuous style, and the subjects of which treat of the greatest importance. As such we can recommend them to the attention of our readers.

*A Sermon on Slavery, preached at Kettering. By J. K. Hall, M. A. Hamilton and Co.*

WHILE the Slave Trade, with all its attendant fruits, finds apologists in a Christian country, and among men bearing the name of Christian Ministers, it is desirable that the friends of justice and humanity should exert every nerve to convince the country of the accursed nature of the slave system, and to rid the nation altogether from the criminality in which it has so long been involved. Mr. Hall particularly adapts his discourse to that part of the argument which relates to the high authority of Scripture, which the patrons and promoters of slavery have often pleaded in defence of their favourite system. He lays down two propositions: 1st, *That slavery admits of no scriptural defence.* 2nd, *That slavery is, in its nature and tendency, repugnant to the Christian religion.* These are sustained with very respectable ability, and the discourse altogether embodies much good reasoning and warm feeling, on a topic of great public interest. The friends of emancipation will read this discourse with pleasure; and we can only wish that it may produce that conviction the author aims at, in those who are enemies to negro-melioration: but there are things more potent with them than either truth, scripture, or reason—a voice which drowns alike the commanding tones of justice, and the pathetic cries of humanity. We give Mr. Hall's discourse, as a whole, our full commendation, though there are two or three sentences, towards

the close, the propriety, not the truth, of which may admit a question.

*Dartmoor, and other Poems. By Joseph Cottle. 12mo.*

THE first article in this little volume seems to have been an unsuccessful prize poem, written for the Royal Society of Literature. It is followed by numerous others, some on sacred and some on common topics. They are of various merit. Mr. Cottle is not unknown as a poet; and as all his efforts have been in favour of sound principles, we cannot but award him our approbation. His muse, in this age of great poets, cannot compete for a large share of public favour; she is, however, not undeserving of notice, and will, we have no doubt, meet with admirers.

*For what Purposes the good Works of the Righteous are to be exhibited at the Day of Judgment. A Sermon, delivered at the Monthly Lecture, &c. &c. By William Thorp. London: Maxwell 2s.*

THIS discourse is founded upon Matt. xxv, 31—40. The preacher begins with a brief but comprehensive sketch of that scene to which the text refers. He then clears the way to his subject, by showing that the good works of the righteous will not be exhibited for their justification before God. He then states the following, as the purposes to be answered by such an exhibition: *The character of the righteous—the honour of the Judge—the destinies of the universe, and the glory of God the Father, as sustaining the honour of the Divine Majesty, in the commencement, progress, and consummation of the great work of redemption.* These topics are illustrated at considerable length, and with great force of argument. The whole discourse is a display of admirable theological skill, and is, throughout, a very characteristic specimen of that bold and energetic style of preaching, for which the author has long been remarkable. Few single sermons that we have lately seen, so well deserve commendation. It cannot be read without advantage, and from the mass of excellent matter contained in it, will repay a careful perusal.

## RELIGIOUS INTELLIGENCE.

THE PETITION OF THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

THE following excellent Petition from the Directors was presented to the House of Commons by Sir James Mackintosh, on Thursday, April 15, 1824, which was ordered to be printed. Though it occupies a considerable space, we think its great interest will fully justify its insertion in our columns.—The Minutes of Evidence on the trial of Mr. Smith are also printed by an order of the House, and we look forward to the debate, after the recess, on Mr. Brougham's promised motion respecting this affair, with no ordinary interest. It is neither a political nor sectarian question, but one which involves in it the security, and in some degree the success, of all the Missionaries employed throughout his Majesty's colonial possessions.

"The humble Petition of the Treasurer, Secretary, and Directors of 'The London Missionary Society,'  
"Sheweth,—That your petitioners are the Officers of a Society, established in 1795, including Clergymen and Members of the Established Church, and Ministers and Laymen of different denominations among Protestant Dissenters.  
"That 'the sole object of that Society is to spread the knowledge of Christ among heathen and other unenlightened nations.'

"That to accomplish their object, the Society send pious and self-denying men to those regions where the population need religious instruction; and at an expense exceeding £30,000 per annum support those Missionaries, amidst labours which pure benevolence only can induce them to sustain, and which human praise never can repay.

"That the Christian motives which prompt these exertions render the Society most circumspect as to the characters of the persons whom they depute; and that they might refer with cordial satisfaction and devout gratitude to many of their Missionaries, some of whom have, under the blessing of God, civilized barbarians and evangelized the idolatrous, whilst others have by their literary labours, especially in the translation of the Holy Scriptures, reflected honour on their country, and become the benefactors of large portions of the world.

"That the Dutch-ceded Colony of Demerara was selected in the year 1807 for a missionary station at the request of

respectable persons resident therein, and because the neglected state of a large slave population excited their compassion; and their judgment has been since confirmed by official documents, which declared that 'Catechists and Teachers' were required 'to instruct that population in the elementary principles of the Christian faith.'

" That notwithstanding this declaration from the highest authority in the Colony, special circumstances connected with Demerara have rendered the duties of Missionaries peculiarly arduous and perplexing, and have occasioned difficulties which no other West Indian Colonies in an equal degree present. But many of those obstacles were surmounted by ' a patient continuance in well doing ; ' and chapels have been built where numerous congregations of negroes assembled for public worship ; and those lessons of religion, and morals, and civil subordination, were inscribed on their memories and their hearts, which many and long continued sufferings have been unable to efface.

"In the end of 1816 the Rev. John Smith was sent to Demerara. His station was at a chapel in the plantation called *Le Resouvenir*, on the eastern coast. The confidence in his excellent principles, and other qualifications, led the Society to select him for that appointment. But this estimate of his worth and fitness did not induce them to omit those especial instructions and cautions which their ordinary regulations, and a conviction of the difficulties connected with that Station, especially required. The following INSTRUCTIONS were therefore given:—

" In the discharge of your missionary duty you may meet with difficulties almost peculiar to the West Indies or Colonies, where slaves are employed in the culture of the earth and other laborious employments. Some of the gentlemen who own the estates, the masters of the slaves, are unfriendly to their instruction; at least they are jealous lest by any mismanagement on the part of the Missionaries, or misunderstanding on the part of the negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the possibility of this evil; not a word must escape you in public or private, which might render the slaves displeased with their masters or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the

consolations of religion, and to enforce upon them the necessity of being 'subject not only for wrath but for conscience sake.' Romans xiii. 6; 1 Peter ii. 19. The Holy Gospel you preach will render the slaves who receive it the more diligent, faithful, patient, and useful servants; will render severe discipline unnecessary, and make them the most valuable servants on the estates; and thus you will recommend yourself and your ministry even to those gentlemen who may have been averse from the religious instruction of the negroes. We are well assured that this happy effect has already been produced in many instances; and we trust you will be the honoured instrument of producing many more.'

" To those instructions your petitioners believe, that the Rev. John Smith paid due and willing respect, although many acts of unkindness towards himself, and of illegal restriction and harshness towards the negroes who attended on his ministry, rendered implicit and uniform obedience no easy task. In that situation, surrounded by difficulties which Christian ministers in England have never known, and which exist in an equal degree perhaps in no other West Indian Colony, the Rev. John Smith continued his humble and indefatigable ministry until August last. Incessant occupation in an unhealthy climate had in the mean time much impaired the health of Mr. Smith, and medical advisers had prescribed his speedy return to Europe, or his removal to a more salubrious air; and that advice for the preservation of his health he intended to obey.

" But in August last events occurred which interrupted the execution of that purpose, and have pressed him down prematurely to the grave. On August 18th there was a commotion on several plantations on the Eastern coast: the slaves on the plantation where Mr. Smith resided, and several slaves particularly connected with his chapel, were engaged in that commotion. It appears to have been rather a riotous assemblage than a planned rebellion; and within a very few days it was easily suppressed. Many negroes were shot and hanged, though little if any injury had been done to any property, and though the life of no white man was voluntarily taken away by them.

" Supplicants, rather than accusers, your petitioners do not desire to develop the remote or immediate causes of an event which they deplore; but they, upon the information communicated to them, humbly submit, that peculiar and unwarrantable cruelties towards the slaves—that Sunday labours

illegally compelled—that capricious interruption and impediments thrown in the way of their religious duties—and especially that a long and inexplicable delay to promulgate the directions transmitted from his Majesty's government favourable to the negro population, and well known amongst them to have arrived, were causes sufficient to account for the effect. At the commencement of the commotion, Martial Law was proclaimed, and a non-descript Martial Law was continued not only for days or for weeks, but for several months, after all commotion had subsided, and until the 19th of January last.

" This sad, though brief disturbance, appears to your petitioners to have afforded an opportunity for the manifestation of the adverse and injurious feelings of many colonists, directed equally against the efforts of Religious Societies—against the paternal purposes of a gracious King, and against the recorded desire of the British Parliament, to mitigate the sufferings of the negro population, and to improve their conditions by means which Christian instruction and education might supply. But those objects of displeasure to the colonists were distant and inaccessible; and it was on Mr. Smith, an innocent and unprotected victim, that they chiefly poured the torrent of their wrath. To your petitioners it also appears, after deliberate and careful inquiry, that his Majesty's Lieutenant Governor allowed the sentiments of those persons to operate on his conduct; and that he has already been persuaded into acts which your petitioners ever must lament.

" On the 21st of August, Mr. Smith was taken from his house, his private Journal and all his papers were seized; and, notwithstanding his ill health, he was kept closely imprisoned, prohibited from all intercourse with his friends, precluded from correspondence with this Society, and exposed to such treatment as is unknown to English prisoners, whatever be their crimes.—Martial Law was continued, and his imprisonment endured; nor was it till October 13th, a period of nearly two months, that his trial was begun. All these proceedings were by the special order of his Excellency the Lieutenant Governor and Commander in Chief. Against Mr. Smith, on his trial, appeared the Colonel Fiscal, as his accuser; among the officers who composed the Court, was Mr. Wray, President, or principal Judge of the Colonial Court of Justice, introduced as a military officer. The charges were four, and are already among the papers laid on the table of your Honourable House.

" On those charges, your Honourable

House will form its judgment. But your petitioners, not imputing any offence legally cognisable, are advised, that they are charges by the Court, to which they were submitted—charges, which no British tribunal, civil or military, could lawfully entertain, and which, if they involved any violation of the colonial laws, should by those laws alone have been tried and determined. The long interval between the apprehension and trial of Mr. Smith had been zealously employed in finding matter of accusation against him; the trial of some slaves had been proceeded in, and means had been taken to prevail on those slaves to become his accusers, in the hope of preserving their lives. Defences, which they neither wrote nor understood, were put in as their own, not extenuating themselves, but accusing Mr. Smith of crimes which no evidence had supported; and imputations, which only party-spirit could invent, were industriously circulated. After all these investigations; after the publication of the entries made by Mr. Smith, in his private journal, of his feelings and his thoughts; and, after all the calumnies which the colonial press could circulate, there appeared not any credible evidence even to support those charges that were so anomalous and strange. It was, however, by a Court Martial, that he was tried, and of high treason he was indirectly accused, without any of those protections against that accusation, which, not only the merciful laws of England, but even the colonial laws themselves, supplied. He was tried by a Court Martial, and the evidence of slaves was thereby introduced. The assistance of an advocate to speak on his behalf was thereby refused, and the means of appealing from an unjust sentence, were thereby precluded. Of the evidence given on this trial, a judgment will be formed by your Honourable House; but to your petitioners, it has appeared, that much of that testimony was truly frivolous, and that the remainder affixes neither to the motives nor to the conduct of Mr. Smith, any political or moral guilt. During the progress of the trial, impartiality was not preserved, and bear-say evidence was received against Mr. Smith, while he was not allowed to produce the same species of evidence in his defence. For six weeks, from October 13, to November 24, the trial of Mr. Smith, struggling with a dire disorder, was prolonged. And, at length, a sentence was pronounced, which found him guilty of the charges, but with certain exceptions, which not only attenuate, but nullify some of those charges; and, as to all the charges, he was recommended to mercy, as though any mercy could be

deserved by a man, and that man a minister of peace and religion, who, amid a slave population, had really abused his high and righteous office, and had really excited that population to treason against the State.

“ After that finding, and such recommendation to mercy, and after such trial by such tribunal, and with his knowledge of the malady which the confinement and sufferings of Mr. Smith had greatly increased, your petitioners would have expected that his Excellency the Lieutenant Governor would readily have manifested the mercy it had been judged fit to recommend, and by allowing Mr. Smith to leave the colony, would have preserved his life. But your petitioners have with grief to state, that his Excellency preferred to order Mr. Smith to confinement in the common prison, and to transmit the proceedings to England, for the consideration and ultimate decision of his Majesty thereon.

“ On the perusal of those proceedings, his Majesty’s government thought proper to remit the punishment of death; but they appear to your petitioners to have given an approval of the finding of the Court, by directing that Mr. Smith should be dismissed the Colony, and should enter into recognisances never to return.

“ Your petitioners can conceive, and can respect motives, which may have induced a decision disappointing to their hopes; but all the information they have collected, and all the legal opinions they have obtained, tend to confirm their belief, not only of the legal, but perfect moral innocence of Mr. Smith, and that the proceedings against him were as unconstitutional as incorrect. In this judgment they are supported by communications from the Colony, which evidenced that effect of Christian principle and Christian instruction had been never more benignly manifested than in the proceedings of the slaves, even during the commotion, by their abstinence from the outrages usual on such occasions, and by their declarations, ‘ That they were taught not to take away human life.’ The testimony of Mr. Arundell, the advising advocate of Mr. Smith, and of the Rev. Mr. Austin, the government chaplain in the garrison, and a minister of the Established Church, to this effect, are contained in the following extracts from their letters. The former of whom had stated—

“ ‘ It is almost presumptuous in me to differ from the sentence of a Court; but, before God, I do believe Mr. Smith to be innocent; nay, I will go further, and defy any minister of any sect whatever to have shewn a more faithful attention to his sacred duties, than he has

proved by the evidence on his trial to have done.'

" While the latter in a private letter to a friend had written—

" I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which under Providence Mr. Smith has been instrumental in fixing—nothing but those principles of the Gospel of Peace which he has been proclaiming, could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it) seeking his life."

" In these their disappointments and conclusions, also, your petitioners have been further sanctioned by vast numbers of their countrymen, of all religious denominations, and who partake their sorrow and surprise.

" With such convictions therefore—justice and mercy—justice to their injured Missionary, and mercy to all other Missionaries and Englishmen throughout the world, did not allow your petitioners to neglect any appropriate means to obtain not merely a remission, but a reversal of his sentence, and his thorough acquittal from all guilt.

" Your petitioners had accordingly informed Mr. Smith of their willingness to assist, by all the means in their power in supporting an appeal against the sentence, should he think fit to make one. A Memorial to his Majesty's government had also been prepared, and legal proceedings against his Excellency the Lieutenant Governor and the Commander in Chief at Demerara had been advised.

" But many of their wishes have been ended, and they have been filled with anguish by intelligence that on the 6th February last (before the decision of the government could have arrived) such injuries and such imprisonment had accelerated the desolations of disease, that death had liberated the sufferer from the prison house, and that the name of another martyr had been inscribed on the records of the Christian Church.

" Under these circumstances, to the Parliament of their country your petitioners prefer their complaint. They perceive that it is not merely the memory of Mr. Smith, nor the relief of his widow, that is involved in these transactions; but that they involve the security of those who survive in every colony, and many important questions universally interesting of constitutional rights. New establishments in the West

Indian colonies for the education and religious welfare of the slaves, are also at last wisely proposed, and new assurances, therefore, become needful for their protection, and for the protection of all Christian Missionaries who now labour, and who may hereafter labour, in those ungenial and long neglected lands. And to your petitioners it appears that redress for the evils that are past, as well as the present protection and future security they seek, can by your Honourable House be best or alone bestowed.

" Your petitioners therefore pray, that your Honourable House will institute such inquiries, or direct or adopt such measures, as may best tend to obtain the revision or rescindment of the sentence passed on Mr. Smith; and also will adopt such measures as shall insure needful protection to Christian Missionaries in every part of the British empire throughout the world; and will afford such further relief as shall seem meet to the humanity, wisdom, and justice of your Honourable House."

#### *Religious Tract Society.*

At a Meeting of the Committee, March 9, 1824, fully attended by the Members, at which some of the Corresponding Committee, and other friends of the Institution, were present. Several communications respecting the Tract Magazine and Child's Companion were read, and it was resolved unanimously, That the following statement of particulars respecting these publications be printed and circulated.

Several communications have lately been made to the Committee of the Religious Tract Society, respecting the Tract Magazine and the Child's Companion. Nearly all the letters they have received contain warm and unsolicited testimonies in approbation of these little works, from persons whose names command esteem and respect. The Committee withhold these with regret; but it has ever been their rule to abstain from publishing individual testimonies of this nature, however gratifying. Three or four anonymous communications are of another description; and, although the Committee at all times desire to attend to suggestions, even from unknown correspondents, they cannot consider these as of any importance, as they all apparently proceed from the same quarter, and are written under mistaken views, if not in a spirit hostile to the Institution. Other inquiries have been chiefly personal, from friends and supporters of the Society. To them every explanation was readily given, and the

Committee have reason to believe that they have been satisfactory. This course they desire to pursue, and the Assistant Secretary will be found at all times ready to furnish every information in his power to any Member of the Society, who may call at the Depository. As such inquiries cannot be made by the friends and subscribers residing at a distance, and as some among them may be desirous of further information on the subject, the Committee would briefly state the following particulars, which refer to the points upon which information has hitherto usually been sought. The Committee were induced to commence these publications, from many of the subscribers having repeatedly expressed an opinion, that the objects of the Society would be promoted by an increased and regular supply of new Tracts, which might in some degree meet the increased desire for mental food, evinced by the numerous readers of the present day. This measure has of late been more strongly urged, in consequence of the vast number of small periodical publications, which are continually issuing from the press, many of which are of a very mischievous tendency. The rapid increase of these works is a feature peculiar to the present day; and the Committee have been called upon not to remain inactive, at a time when the most strenuous exertions are necessary. The Tract Magazine, and the Child's Companion, are Monthly Tracts, published to meet the wishes so strongly urged. They appear at regular, instead of uncertain intervals; and embrace many valuable pieces, which were formerly lost to the Society, and to the public, from being too short to form tracts by themselves. Another important consideration presented itself to the Committee. Of late years, every religious institution of any magnitude, has found it necessary to publish accounts of its proceedings at shorter intervals than the Annual Reports. With this view, the Religious Tract Society has for some time past printed "Quarterly Extracts" from its correspondence. As the operations of the Society became more extensive, the expense of this measure increased, and of late these "Extracts" have cost upwards of £100. per annum; while from various circumstances they could not be circulated so generally as was desirable, unless a considerable additional charge had been incurred. By the little publications now alluded to, this expense is entirely avoided, and the amount thus saved to the Society is applied to the foreign and general objects of the Institution. Nor is this the only pecuniary advantage. The cost of the Tract Magazine, and Child's Companion, is consi-

derably less than the price at which they are sold. Thus, while the beneficial objects of the Society are promoted, and its proceedings become far more extensively known among persons of every age than heretofore, an important addition will be annually made to the funds of the Institution. It may be well also to state, that these publications *do not absorb any part of the funds of the Society*, nor any of the contributions of its subscribers; and that the cost of the Tract Magazine, and the Child's Companion, though they are different in appearance, is as nearly as possible the same. The inquiries of friends have been chiefly directed to the points already noticed, and evince a laudable solicitude for the welfare of an important Institution, which the Committee desire to meet with the utmost promptitude, and the fullest explanation in their power. They trust that the particulars they have stated, will satisfy their friends, that in promoting the circulation of these publications as extensively as possible, they are really forwarding the objects which the Society has in view, strengthening its resources, and engaging in a work, which, under the Divine blessing, may prove beneficial to the souls of many individuals. An assertion has been made, to which the Committee desire to advert, although as yet they cannot trace it beyond anonymous authority. It has been said, that these publications were the act of a few individuals, and not of the Committee at large; and that the individuals in question were actuated by interested motives, and received pecuniary recompense for their labours. To these surmises the Committee would distinctly reply,—That the subject has been *long before them*, and often urged upon their attention.—That it has been *repeatedly discussed*, and *fully considered*, in every point of view; and that the measure is *sanctioned by their general approbation*. The latter part of the assertion is unworthy of notice; it could not proceed from any person acquainted with the proceedings of the Committee, or the individuals of whom it is composed; but they feel it a duty to themselves, distinctly to state, that no Member of the Committee is in any manner connected with the business of the Depository, or derives any advantage, directly or indirectly, from the funds of the Society. They must also state, in justice to the friends upon whom the labour of superintending and editing these publications has chiefly fallen; that their labours are *entirely gratuitous*; and that the original pieces which have appeared in these works, have been given to the Society without remuneration. It may also be desirable to add, that their contents are open to the examination of the

Committee at large, previous to publication. These explanations the Committee have considered it their duty to give. They have always endeavoured to avoid controversy, and to abstain from any observations of a personal nature, but rather "to seek peace and ensue it." They wish to act upon this plan in the present instance, and commit their proceedings to Him in whose service they would seek to be engaged. They do this without anxiety, conscious that their only motive is a desire of usefulness to their fellow men, and that their proceedings are not actuated by self-interest. They are fully persuaded that if this counsel of this work be of men, it will come to nought; but if it be of God, it cannot be overthrown.

*British and Foreign School Society.*—On Friday, April 2, a public examination took place at the Central Schools of the British and Foreign School Society, on which occasion, Thomas Fowell Buxton, Esq. M. P. one of the Vice Presidents, was in the chair. Sir Patrick Ross, Mr. Orlando, one of the Greek Deputies, Wm. Evans, Esq. M. P. the Countess of Darnley, and a respectable number of ladies and gentlemen were present.

The examination commenced in the girls' school, where the ladies previously inspected the specimens of needlework, and purchased a number of articles which were prepared for sale. The girls were first examined in writing and arithmetic. After this they read a passage of Scripture, on which they were questioned by the superintendent. The Rev. George Clayton and the Rev. I. M. Cramp then questioned them generally on the Holy Scriptures, and the answers given by the children afforded great satisfaction to the company.

The chairman and visitors then adjourned to the boys' school.

The boys, after the customary evolutions, which were made with great accuracy and dispatch, wrote specimens on slates, from dictation; these were handed round to the company and inspected.

Twelve boys, whose diligence in the school has been rewarded by giving them extra instruction, then produced maps, which they had delineated on slates, and were examined thereon. They also exhibited the progress they had made in the elements of trigonometry, as adapted to mechanical purposes.

About forty of the eighth class were then examined in arithmetic, as far as the Rule of Three and Practice: the visitors were highly gratified by the rapidity and correctness of their execution.

The same number were then directed to read a portion of Scripture, which they did in the most clear and intelligible manner.

They were questioned thereon; and, in order to prove that their knowledge was not confined to the particular passage that had been read, they were questioned by the chairman and the Rev. I. M. Cramp, for upwards of half an hour, on the most important facts and duties of religion: their answers, contained in appropriate passages of Scripture, were such as could not fail to afford delight to every friend of Bible education.

Two Greek Youths, from the Island of Cyprus, who have been in England only eleven months, and who previously knew not a word of English, and could not write a letter of the alphabet, sustained a respectable part in the examination. They can read fluently, write well, and their replies to the questions proposed to them were prompt and suitable.

When the examination was closed, the chairman was pleased to express his entire satisfaction with what he had heard and seen, and particularly his astonishment at the progress made by the children in scriptural knowledge. The Rev. Mr. Williams, of Edmonton, then addressed the children and the company, and was followed by Wm. Allen, Esq. the treasurer, when the meeting terminated. It is believed that all present were deeply impressed with a conviction of the excellence of the British System of Instruction, and of the superior advantages of the mode adopted for communicating religious knowledge by the Holy Scriptures only. Why should so noble an institution be crippled in its exertions by want of funds?

Subscriptions and donations will be received by Wm. Allen, Esq. Treasurer, Plough Court, Lombard Street; Mr. Millar, 45, Museum Street, Bloomsbury; Messrs. Harsburs, Taylor, and Lloyds, 60, Lombard Street; and at the Society's House, Borough Road.

*Extracts from the Seventh Report of the Blackburn Independent Academy.*—Our last Report stated that the residency and the care of the theological department had devolved upon the Rev. G. Payne, M. A. assisted in the classical department by the Rev. G. Wardlaw. The removal of the latter gentleman to Edinburgh, led to the unanimous and most cordial election of the Rev. Ebenezer Miller, M. A. as his successor; the testimonials to whose classical and philosophical attainments and moral worth were satisfactory in a very high degree."

"During the last year, the academic arrangements, in reference to the plans of study, have been conducted on principles detailed in former reports. The occasional preaching engagements of

the students have been also similar. On the Lord's Days, the seniors have been generally employed, either in places destitute of pastors, or in supplying for ministers in the country. The juniors have continued to preach with encouraging indications of success, at Balderston, Belthorn, Harwood, and Ribchester. Several places also in the immediate vicinity of Blackburn, have been the scene of their exertions; and new fields of labour appear to be opening in the neighbouring district."

Subscriptions or donations to this institution will be thankfully received by R. Cunliffe, jun. Esq. Bucklersbury; and Messrs. Hurst and Robinson, book-sellers, Chapside, London.

Applications for admission must be made to the Theological Tutor, the Rev. G. Payne, M. A. Blackburn. There will be one or two vacancies at Midsummer. The Committee Meeting will be held on the 24th of June.

*Seamen's Boys Free Day School.*—The North East London Seamen's Friend Society and Bethel Union, having announced to the religious public their intention of establishing a Free Day School for the Sons of Seamen and Rivermen, to be held at the Seamen's Chapel, 42, Lower East Smithfield, near the Tower;—from the many pressing applications for the admission of children, have already selected thirty-five boys of the above description, and commenced the school on Monday, March 22d, 1824.

Although the funds of this Institution do not at present exceed twelve pounds, the Committee humbly trust, that they shall be enabled to proceed in this work of faith and labour of love, as the necessity of such an establishment in that populous and degraded neighbourhood is more fully known.

Subscriptions of two shillings and upwards per quarter, and donations of any amount, will be thankfully received by Mr. A. Pattison, Treasurer, pro. tem. 80, Cornhill; Mr. J. Elliott, 1, Old Fish Street; and the Rev. H. Fisher, Master, at the Chapel and School House.

*Essex Meetings at Malden.*—These interesting services commenced by the private meeting of the associated ministers, at the house of the Rev. R. Burls, on Wednesday afternoon, April 14th, when the business of the association was transacted. At 6 o'clock in the evening the Rev. John Hunt, of Chelmsford, preached in the meeting-house a suitable and impressive discourse before the associated ministers, from 2 Cor. iv. 5. "We preach not ourselves, but Christ Jesus the Lord." The Rev. Messrs. Siobre, of Weathersfield, and Steer, of Castle

Hedingham, as the junior members of the association, engaged in prayer.

On Thursday morning, at 7 o'clock, there was a public prayer meeting in the spacious school-room, adjoining the meeting-house, which was well attended. At 11 o'clock the Annual Meeting of the Congregational Union, or Home Missionary Society for promoting the Knowledge of the Gospel in the County, was held, when the Rev. D. Smith, of Brentwood, commenced the service with reading the Scriptures and prayer; and the Rev. Joseph Morison, of Stebbing, delivered a very appropriate and excellent sermon from Hosea iv. 6. "My people are destroyed for lack of knowledge." After the sermon, Joseph Pattison, Esq. of Malden, took the Chair, when a highly interesting Report was read by the Rev. J. Herrick, of Colchester, from which it appeared that God had been pleased to crown the efforts of the Society in the past year with great success, and that very important and extensive scenes of usefulness were opening before them. The great objects of the Society were ably advocated by the following gentlemen, who proposed and seconded the various resolutions:—The Rev. W. Chaplin, S. Morrell, J. Thornton, J. Savill, G. D. Mudie, R. Burls, A. Wells, T. Craig, D. Smith, J. Hunt, and Joseph Pattison, and John May, Esqrs. The Rev. J. Grey concluded the service with prayer. The attendance was numerous and highly respectable; and from the excellent spirit which pervaded the meeting, and the liberal collection made at the doors, it is earnestly hoped that the interests of the Society will be greatly promoted by the Anniversary.

*Thanksgiving at Kingswood.*—The interposition of Divine Providence having been remarkably experienced by the church and congregation, under the pastoral care of the Rev. C. Daniell, at Kingswood, near Wottonunderedge, and the expense incurred by the erection of the new meeting being discharged, they considered themselves bound to make a public acknowledgment of the blessings they had received. They therefore gave an affectionate invitation to the neighbouring ministers and their friends, to come and magnify the Lord with them, and to exalt his name together. On Wednesday, the 7th of April, they assembled, 1. To return their devout acknowledgments to the Author of all their mercies, who has given them a "Sanctuary" for his service.—2. To pray for His heavenly blessing to rest upon the friends, of whose benevolence they have partaken.—3. To thank Him for the spiritual prosperity that has attended them, and the peace that has so happily prevailed.

among them.—4. To solicit His favours for the future, that they may increase in every good word and work. The Rev. W. Jay, of Bath, preached in the morning from Isa. xxvii. 13.; the Rev. W. Bishop, of Gloucester, in the afternoon from 2 Cor. x. 7.; and the Rev. T. Smith, of London, in the evening from 2 Chron. xviii. 33. Messrs. Sibree, of Coventry, Edkins, of Nailsworth, Weston, of White's Hill, Lewis, of Wotton, Chapman, of Hillsley, and D. Thomas, of Wotton, engaged in the devotional services of the day. From the interest excited, the services were remarkably well attended, and peculiar gratification was experienced, so that it is hoped the day will be long remembered with lively gratitude.

## IRELAND.

## State of the Country.—Ignorance.

“Three witnesses were placed on the table in the Crown Court at Ennis, on Monday, March 8, in order to be sworn, preparatory to their being examined before the Grand Jury, and when the Clerk of the Crown had administered the usual oath, Judge Torrens, perceiving that one of them, a man apparently upwards of forty years of age, had not kissed the book, his Lordship asked the witness ‘Why he neglected doing so?’ and the reply given was, ‘That he did not know it was necessary.’ Court—‘Did you never take an oath before?’ ‘Never.’—‘Do you know the nature of an oath?’ ‘No.’—‘Did you never hear that any punishment awaited person who took a false oath?’ ‘NEVER.’—‘Did you ever hear that there is such a being as God Almighty?’ ‘I did.’—‘Do you believe in God?’ No answer.—‘Where do you live?’ ‘Newmarket’—‘Do you ever go to mass?’ ‘Regularly.’—‘Do you ever pray?’ ‘No.’—‘Did you never hear your parish priest preach to his congregation on the subject of their taking false oaths?’ ‘NEVER.’—Court. ‘This is really one of the most lamentable cases of the ignorance of a wretched being that ever came within my knowledge, and if repeated, would not, in another country, be believed: to think that a man should live to such a time of life as the witness has attained, and yet be ignorant of the simplest rudiments of religion, is so incredible, that if I were not present myself, I too should doubt the possibility of such a circumstance having taken place.’

“Why should Missionaries be sent merely to Africa, and America, and other distant parts, when they are so much needed at home. *There are fifty thousand human beings in the province of Munster, in a similar state of ignorance.*”

## Priestly Domination.

“A school lately established in the neighbourhood of Carrick-on-Shannon, for the education of females, was visited a few weeks since by a Roman Catholic priest, who dispersed the children, and threatened to horsewhip them if they returned to the school again. Finding this did not prevent their attendance, he then proceeded to the houses of their parents, where he renewed his threats, and obliged the children to burn their books. In this work of destruction several Testaments were consumed. In one house he visited, observing a few books in a box, he went to it himself, took a Testament from among them, and handing it to a by-stander, ordered it to be burned. A man entering while the book was in flames, the priest told him to go there and light his pipe. The man replied he had no objection to do that, and did it accordingly. In another place, where the fire happened to be out, he obliged the little girl to bring her spelling book and Testament to a neighbouring house, and there tear out the leaves and burn them, nor did he leave her till they were completely consumed. Ignorant as these poor people are, some of them, when at liberty to express their opinion, declared their abhorrence of the act; yet such is the authority of the Priest, that they conceive themselves bound to obey his injunctions, even when contrary to the dictates of their own consciences. One woman, whom I urged to send her children back to the school, replied, that ‘she was sensible of the advantages of having them educated, but the priests were opposed to the schools, she knew not why, but must abide by their orders. Of what use,’ she added, ‘are the clergy, if we do not do as they bid us?’ at the same time quoting the passage from St. Matthew, ‘He that neglecteth to hear the church, let him be unto thee as a heathen man and a publican.’ ‘I know,’ she continued, ‘the loss my children will have, but, if my priest bid me do a worse thing than that, I must obey him.’—This statement is not given upon mere rumour, but after a minute investigation, and upon the clearest testimony of the parties concerned.”

A correspondent at Temple Mary, writes, “The Roman Catholics have a high hand here. Rev. Mr. C—, a Minister of the Established Church, went to examine the children at Ballincloough school, the other day. The priest was so offended at this, that he came, and ordered all the children away, and such is the influence he possesses, that out of 70 or 80 children, only ten remained.”

*Indulgences.*—Rev. W. Cooper, of Dublin, stated at the Annual Meeting of the Pottery and Newcastle Auxiliary to this Society, that the sale of indulgences is a common practice in Ireland, and that only a few weeks ago he had publicly exhibited one to his own congregation, which had been granted by the last Pope to a certain gentleman, with 70 of his friends, whose names that gentleman was himself to insert; and some of the blanks left for them had been actually filled up.—*Quarterly Chronicle of Irish Evangelical Society.*

*Home Missionary Society.*—The Annual Meetings of the Home Missionary Society will commence on Monday evening, May 17th, when the Rev. H. F. Burder, M. A. will preach at the Poultry Chapel; and on Tuesday morning, May the 18th, Rev. John Reynolds, of Romsey, will preach at Crown Court, Russell Street, Covent Garden. The morning service to begin at eleven, and the evening at six o'clock.—On Tuesday evening, the 18th, the Annual Meeting will be held at Spitalfields Chapel, Alderman Key in the chair; and on Wednesday, the 19th, the sale of ladies' work will take place at the Crown and Anchor Tavern, Strand, from eleven till dusk.

*Beds Home Missionary Society.*—The Anniversary of the Bedfordshire Union, or County Home Missionary Society, will be held on Thursday, May 20, when the Rev. Joseph Fletcher is expected to preach in the morning, at eleven o'clock, and the Rev. Mr. Holloway, of Cottenham End, in the evening.—A meeting of business will be held in the afternoon.

*Irish Evangelical Society.*—The Annual Meeting of the above Society will be held at the City of London Tavern, Bishopsgate Street, on Tuesday evening, May 11th. Thomas Walker, Esq. Treasurer, will take the chair at six o'clock.

*Sunday School Union.*—The Annual Meeting of the Sunday School Union will be held at the City of London Tavern, Bishopsgate Street, on Tuesday, the 11th of May. Breakfast at six, and the chair will be taken at half-past six.

*Sunday Schools in London.*—The following is a sketch of the state of Sunday Schools in London and its vicinity:—

|                                                                                   | Schools. | Teachers. | Scholars. |
|-----------------------------------------------------------------------------------|----------|-----------|-----------|
| <b>SOUTH, including Newington and Croydon Branches, and Village Schools .....</b> | 114      | 1,178     | 13,188    |
| <b>EAST, including Hackney, Poplar, Shadwell, and West Essex Branches .....</b>   | 102      | 1,332     | 14,954    |
| <b>WEST, including West Middlesex Branch .....</b>                                | 116      | 1,336     | 15,073    |
| <b>NORTH .....</b>                                                                | 65       | 1,237     | 11,960    |
|                                                                                   | 397      | 5,083     | 55,175    |
| <b>Last Year .....</b>                                                            | 362      | 4,908     | 53,398    |
| <b>Increase .....</b>                                                             | 35       | 175       | 1,777     |

## LITERARY NOTICES, &amp;c.

## WORKS PREPARING FOR THE PRESS.

The Rev. Henry Moore has in the press a Life of the Rev. John Wesley, including that of his Brother Charles; compiled from authentic Documents, many of which have never been published. It will be comprised in two large octavo volumes, the first of which is expected to be ready by the first of June. Mr. Moore was for many years the confidential friend of Mr. Wesley, and is the only surviving trustee of his private papers.

Eleazar; an interesting Narrative of one of the Jewish Converts on the Day of Pentecost, supposed to be related by himself. By Thomas Bingham, Author of William Churchman, &c.

The Duty and Advantages of Early Rising, as it is favourable to Health, Business, and Devotion; with a fine Engraving. Price 1s. 6d. boards.

In the press, Part 2, of Sermons and Plans of Sermons, on important Texts of Holy Scripture. By the late Rev. Joseph Benson. 8vo.

The Trial of the Rev. J. Smith, Missionary in Demarara, from the copy in the possession of the Directors of the London Missionary Society, pointing out the variations from the copy printed for the use of the House of Commons, &c. &c.

## WORKS RECENTLY PUBLISHED.

History of a Scottish Servant Maid; to which is added, Mr. Baxter's Advice to Servants. 18mo. boards, 2s. 6d.

Mr. Owen's Objections to Christianity, and New View of Society and Education, refuted by a plain Statement of Facts; with a Hint to Archibald Hamilton, Esq. of Dulceil. 3s. 6d.

A Biographical Portraiture of the late Rev. James Hinton, A. M. Oxford. 8vo. 10s. 6d.

Sketches of Sermons preached on the Continent. Furnished by their respective Authors. Vol. 7. 12mo. 4s.

History of Joseph, in Verse. 12mo. 1s. 6d.

Morrison's (Rev. J.) Answer to the Question, Why are you a Congregationalist Dissenter? 6d.

Cox's (Rev. F. A.) Answer to Messrs. Ewing, Dwight, and Wardlaw, on Baptism. 8vo. 5s.

Divine Influence; or the Operation of the Holy Spirit traced from the Creation of Man to the Consummation of all Things; by the Rev. T. T. Biddulph, A. M. 8vo. 9s.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from the Rev. J. Thornton—J. Jefferson—J. Roaf—C. N. Davies—J. Sheppard—J. Hoppus—J. Kidd—W. Wright—T. James—F. A. Cox—Jos. Hughes—W. Vint—T. Gilhart—Walter Scott—I. Cobbin—R. Frost—C. Daniell—J. Blackburn—G. Payne—J. Matheson. Also from T. R. Taylor—Viatorius Morator—J. Woodford—J. C. Philologus—Z. Y.—A Constant Reader—F. Westley—Elias Pullen—Monitor—Eagle—Ned Vernes J. R.—T. A.—A. Allan.

The Remarks on Progressive Sanctification will appear in our next.

A very Constant Reader is informed that we have not relinquished our Statistics, but that we find great delays and difficulties in keeping them to the alphabetical order.

E. S.'s Visit to the Planet Mars does not appear to us to have answered any very good design, though his purpose is praiseworthy, and he may perhaps succeed better in a less airy flight. We shall be glad to hear from him on subjects or scenes less remote from the planet we inhabit.

J. C. Philologus will perceive the identity of the subject of his letter with an article in our present number, which was at press before his paper arrived. We shall have no objection to renew the subject, but it should be, we think, without reference to *The Times*.

The Poems of T. R. T. are under consideration.—We are happy to hear from Elias Pullen that he is likely again to contribute to our pages.

QUERY.—A Correspondent proposes a question on the moral propriety of playing at any games, such as chess, drafts, backgammon, &c. merely for amusement.

ERRATUM in our last Number.

P. 214. col. 1. line 18. for this rapid; read the rapid.

Repeal of the Test and Corporation Laws.—At a special Meeting of Ministers and other Gentlemen belonging to the Protestant Society for the Protection of Religious Liberty, it was resolved, that the present is not considered a suitable season for the presentation of Petitions to Parliament in favour of the Abolition of the Test and Corporation Acts, and especially because there are other matters very important to Dissenters that must engage the attention of Parliament during the short remainder of the present Session.